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UNDER THE SPOT-LIGHT

SAYINGS AND DOINGS PASSED IN REVIEW.

Question for Roman Catholic Political Agents—Manufacturers' Journal Blabbing on Its Clientele—Special Pullman for Poodle—S. P. Plagionists.

What were the members of the Roman Catholic political machine who are called "priests" doing in the house at San Sebastian, Spain, which was broken into by the Civil Guard, because out of the windows of that house the seditious cry of "Death to Spain!" was being shouted? Were they trying to cause the lay would-be rioters to behave?

A shot fired by a man at the Mayor sends stocks tumbling; and, as the reports from the Mayor's sick room seem favorable or less so, the stocks flutter like a stricken heart. **Bourgeois society liveth in a fool's paradise.**

The "Manufacturers' Magazine" for this month is mad enough to talk out of school. It pronounces a "despicable lie" the recent statement made by Mr. Gompers to the effect that "the agreement made with the Buck's Stove and Range Co. gave us [the A. F. of L.] all we ever wanted, which is reasonable wages for men, fair working hours and fair conditions to work in." This the "Manufacturers' Magazine" pronounces a "despicable lie." Which means to say that the "Magazine's" organization is there to enforce unreasonable wages for men, unfair working hours and unfair conditions to work in, and that if anyone asserts that one of its limbs has settled for reasonable wages, fair hours and fair conditions the asserter is a "despicable liar."

Radium, a French pet dog, is speeding across the country in the private Pullman car Plymouth Rock, hired especially on his account at a cost of $2,000. And when the train with Radium on board toots its approach, workers by the scores, in search of work, and thereby of bread for selves, wives and children, and who are "counting the ties," jump aside. Radium has the right of way. Radium's name should be changed to X-Ray.

The New York "Press" of the 10th of this month describes the scene at the Hoboken Police Headquarters when Gallagher, the would-be assassin of Mayor Gaynor, was brought to the desk of the station and his pedigree was taken; and it gives the following detailed account of the effects found in Gallagher's pockets:

"As the queries were put to him, Gallagher snapped out his replies like a schoolboy with a well-conned lesson. He talked as if he had made himself pat in his answers beforehand. He said he lived in No. 440 Third avenue, and that he was born in Belfast, Ireland, 58 years and 3 months ago. He was searched and in his possession were found $5.18, a silver watch, chain and charm, two badges, Nos. 261 and 112, of the Department of Docks and Ferries; two penknives, a ring of keys, a Knights of Columbus pin, a case containing several cigars, a pencil and a wallet."

Based upon the above, the "Press" gives the following sketch of the would-be murderer:

"Physicians have found that he is not demented, he was not under the influence of liquor, he appeared to have no pressing necessities. His oft-repeated cry, 'bread and butter had been taken from my mouth,' was made ridiculous when a list of his personal effects was taken. His whimsical humor belied any tendency to morbidness. Several times he was trapped in lies, but he treated them with a careless smile that in other circumstances might have robbed his words of malicious intent. He is now in the Hudson county jail, still seemingly glad he shot the Mayor."

Whoever wrote that sketch knows character. The facts give color to the theory which the Police are said to hold, to the effect that behind the shooting was a well formulated plot, in which Gallagher was made the catspaw. The man is acting up to that role. It is to be hoped that, if the Police theory be true, the facts may be speedily unearthed.

Commenting upon an alleged translation by one William E. Bohn of Kautsky's "Erfurter Program," which alleged translation was published by the Socialist party privately owned firm of Kerr & Co., the Seattle "Socialist" of last July 24 has this to say:

"De Leon should be given credit where credit is due. And here is where Bohn sins. For this book from Kerr's press, for which Kerr also must be held responsible, bears on its title page these words: 'THE CLASS STRUGGLE (Erfurt Program) By Karl Kautsky, Translated by William E. Bohn.' But it is not translated by William E. Bohn. The most of it is word for word the translation by Daniel De Leon, made and published by him some ten years ago, and still sold by the Socialist Labor Party as the 'Kautsky Pamphlets.' Certainly Bohn has changed De Leon, has abridged the original more than De Leon did, has done less violence to the original than De Leon, though De Leon openly designated his translation as 'Adapted'; but he is none the less guilty of appropriating De Leon's work and taking credit to himself therefor.

"This inexcusable use of De Leon's translation without word of acknowledgement in title page or preface puts both translator and publisher under suspicion for the future. We must hereafter go behind all credentials which they present, or rather, must require credentials for all which they present.

"It is no excuse to say that others have done the same, even with respect to these very 'Kautsky Pamphlets.' It is true 'The Appeal' and the 'Socialist Co-operative Publishing Company' of New York both used the exact words of De Leon without giving him any credit, and the latter used the very plates which were made for De Leon, omitting all reference to a translator, as did the 'Appeal.' The latter paper, by the way, is one of the worst sinners in stating false facts."

The Seattle "Socialist" had to get out of the so-called Socialist party to discover that the S. P. "intellectuals" are a lot of pirates and plagiarists of S. L. P. literature, and otherwise dishonorables. Maybe the Seattle "Socialist" will have to get clean out of the Movement before it makes the further discovery that the deep malignant hatred entertained by the S. P. "intellectuals" for the S. L. P. is due to the consciousness of their being a lot of pinheads.

How well drawn, however unintentional is the following newspaper despatch published in the press of August 8:

"Narraganset Pier, August 7.—The Narraganset Club here was raided this morning. The raiding reformers fell in among roulette wheels, a faro bank and startled men and women in evening clothes. In the confusion colored waiters of the club carried some of the evidence of gambling out of sight. The rest was hurried away in automobiles. The police interfered against the raiding reformers." A complete picture of "Law and Order" high and low.

The New York "World" of the 10th of this month, the day after Gallagher's attempted assassination of Mayor Gaynor, published a 3-column article on the would-be assassin's antecedents. The article had a 4-deck heading, the first line of the second deck reading: "One Time Tammany Worker, He Had Gone to Independence League, Then Talked Socialism." The only passage in the body of that long article to bear out that leading headline concerning Socialism, is a short sentence of twenty words, injected near the bottom of the article, as follows:

"He was fond of talking in a Socialistic strain when politics were broached, though he never admitted being a Socialist."

The "World" may now be expected any day to have a "special correspondence from Spain" in which,—referring to the presence of several priests, recently found in the San Sebastian house which the Civil Guard broke into because out of its windows the seditious cry of "Death to Spain!" was being shouted,—this sentence occurs: "They were fond of talking in a Socialistic strain when politics were broached, though they never admitted being Socialists."

FOUR RENT STRIKERS KILLED.

Bari, Italy, August 11.—Four persons were killed and several others wounded yesterday in a clash between troops and participants in a general strike here.

The strike had been organized as a protest against high house rents.

MAYOR GAYNOR SHOT

This time there is no chance for the bourgeois press, lay and clerical, to pretend to believe that the would-be assassin of Mayor Gaynor was a Socialist "bred to the gospel of class hatred."

All the reports agree in giving James J. Gallagher a "clear title," as a "regular" in bourgeois society. He was a "hand-down" of the Tammany administration. So sound and sane was he, so "patriotic" and so staunch a "pillar of society" that he was taken care of with a job in the Dock Department. There can be no doubt of the man's "regularity," political and clerical; he surely was a good Church member. No doubt can there be that Gallagher was a convinced anti-Socialist, and would have been among the foremost to "shoot to kill" any workingman on strike for living wages. The biographies of the Mayor's would-be assassin—perhaps actual assassin: the Mayor is yet far from being out of danger—are clear upon all these beauty-spots on the Gallagher physiognomy. And this choice specimen, being discharged, rears himself into a law unto himself: and shoots the Mayor because he had received no favorable answer to his application for reinstatement.

Poor Gallagher!

The machine of capitalist evolution steadily grinds out more and more proletarians, and, simultaneously, burns the bridges behind them.

The proletarian whom the light of Socialism has reached loses not his balance. Disorder, riot, let alone assassination, is the last thing to enter his mind. Such thoughts can gain no admission with him for the sufficient reason that, seeing Socialism shows him a way out, a civilized way, revenge can not rise in his breast. He looks above the individual, he sees the system, and labors to overthrow that, gathering strength in his labors from the acquired consciousness of the loftiness of his labors—labors that pursue the goal of human emancipation, of actual redemption.

Otherwise with the benighted ones whose heads are kept under the waters of densest ignorance by the clerical and lay agencies of Capitalism. Few, if any, are those whom the narcotic of "happiness in heaven" so completely unstrings as to remain passive under the harrowing workings of the capitalist harrow. Most of these, disillusioned of the economic lies they were stuffed with, and, Nature asserting herself over prelatical nursery tales, become irresponsible. Of these benighted ones the most wretchedly irresponsible are they who find asylum in a political job, and lose it. The others might still "seek" work elsewhere, and in the "seeking" wear off their animal energy: the benighted proletarian whose only asylum was the political job that he lost—he runs amuck.

Poor Gallagher!—the handiwork and victim of the misleading agencies of Capital, he touched the lowest rung. By them made a monster, he approved himself one.

By the bed of pain, perhaps Mayor Gaynor's death-bed, Socialism sorrows over the stricken body. Down in the gloomy prison cell, perhaps the anteroom to the gallows where Gallagher is to expire, Socialism mourns over the human wreck. From both bed and cellar the Socialist emerges with concentrated determination in his call upon the Proletariat, the men of thought and the men of action, to hasten to cleanse the earth of the social pest of Capitalism.

REIMER IN RHODE ISLAND

SOCIALIST LABOR PARTY AGITATOR CARRIES CONVICTION.

Holds Series of Meetings in Industrial Towns and Clears the Minds of Workingmen and Workingwomen of Capitalist Cobwebs—Stirs Old-Timers.

Providence, R. I., August 10.—Arthur E. Reimer, who is on an agitation trip for the Socialist Labor Party in the states of Connecticut, Massachusetts and Rhode Island, held several well attended and successful meetings in this state. He was billed to speak at Woonsocket. Central Falls, Providence and Newport. At Central Falls rain interfered. But at the other places the agitation was carried out, and Reimer sold literature and made connections with men looking toward their becoming members of the Socialist Labor Party.

At Woonsocket a large crowd was present to listen to Reimer. Here four men promised to do their best to secure some more to make a Section of the S. L. P. Comrade Collins, at this place has the names and will direct the work of organization.

On August 3 Reimer held a meeting on Randall Square, Providence. Here the speaker encountered some effects of the agitation of St. Michael's Roman Catholic Church. One man in the crowd objected: "I can't listen to this, it is against my religion." Reimer at the outset told them he was not there to discuss their religion, but to tell them of Socialism, a matter of economics. Several questions were put. One fellow wanted to know "Why would not the S. L. P. unite with the S. P.?" He must have been stuffed by his immaculate teachers. Reimer told him he had the thing reversed; that it was the S. P. national committeemen who would not consider the proposition of the S. L. P. Another questioner had the premier of France down for a Socialist, and he found fault with the French Socialists, blaming them for the troubles of the Roman Catholic organization there. It was pointed out to him that Briand is not and was not a Socialist; that the capitalists were in power in France; and that, so far as the Socialists voted for separation of church and state, they voted for progress.

The noon meeting scheduled for August 4, in front of Brown and Sharpe's shops could not be held owing to rain. The meeting on that evening at Olneyville Square was held and an appreciative audience was delighted with the talk Reimer gave them. Many of the people of Olneyville are feeling the pinch of capitalism, and the keen and clear criticisms of the speaker touched these on an aching nerve. They were quick to realize the truth of Reimer's remarks and time and again applauded him. The sale of literature was good. Those who lacked the cash to buy were given pamphlets free and also copies of the Daily People. It rained again and the meeting had to be cut short. However, one man got in a question. He was an S. P. man and, like the fellow at Randall Square, he revealed how distorted his information was. He wanted to know "why the Socialist Labor Party left the Socialist party." Reimer had to disillusion this fellow. After setting him straight, Reimer got the man to subscribe for the Weekly People, and the fellow also promised to attend our Section meeting.

The meeting on August 5 at Hoyle Square, Providence, was one of the most interesting of the series. The evening was pleasant, and it allowed Reimer to make a full speech. Some of the old members were present and they were so enthusiastic they said they would rejoin the Party.

While Reimer was speaking at this place, a street fakir started raising a racket by hammering on a tin pan and by yelling at the top of his voice. Reimer called attention to the bunco which this man was trying to work on the crowd, and they stuck to our meeting. The speaker made an exhaustive address; dealing with many features of capitalism, of the merchandise status of labor-power, surplus value, fallacy of pure and simple unionism, etc. He called upon them all to line up with and become members of the Socialist Labor Party. The applause given to him was generous. A good batch of pamphlets was sold, the address on The Preamble of the I. W. W. taking precedence. Subscriptions for the Weekly People were also obtained. The crowd walked up to the speaker's box and took all the copies we had of the Daily People for distribution.

At Newport we had to oppose a noise, in the shape of a German band and a street organ. Still, the audience hung on to what Reimer had to say, and at the end 95 cents worth of literature were sold.

These meetings were a good stimulus for the S. L. P. band here to get to work. We should by all means do this, for there is much to be done and can be done for the S. L. P.

G. M. S.

SOCIALIST PARTY HYPOCRITES.

Chicago, Ill., August 14.—The Socialist party is scattering the fly-paper here in Chicago to catch the Negro vote. At the regular monthly meeting of the Cook County Central Committee of the Socialist party resolutions were passed favoring the granting of a charter to colored citizens of the Second ward. The resolution further declared that a vigorous campaign ought to be instituted among the Negroes for the purpose of swelling the Socialist vote of Chicago.

The resolutions continue: "The old parties are no longer friendly to the black man and he is fully cognizant of this fact. The cause of the thousands of Negro workers of Chicago is our cause. The international watchward of the Socialist party, 'Workingmen everywhere unite!' applies to the black man as well as to the white."

Ask these Socialist partyites if their international watchword applies to the yellow race, and their hypocrisy at once becomes apparent.

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TEXAS S. L. P. NOMINEES

PARTY HOLDS CONVENTION AND PUTS UP TICKET.

Delegates Filled with Enthusiasm for Future of Socialist Labor Party—State Committee Urges Greater Agitation—Various Resolutions Adopted.

Gonzales, Tex., August 12.—The Socialist Labor Party of Texas at its state convention held on August 9th at Houston, named the following candidates for the state ticket:

For Governor—Carl Schmidt, Lohn.

Lieutenant Governor — Rob't Strach, San Antonio.

Treasurer—Otto Schuettel, San Antonio.

Comptroller—G. H. Royal, Lampasas.

R. R. Commissioner—Frank Maierana, Houston.

Commissioner of Land Office—Thom. C. Pope, Pecos.

Supt. Public Instruction—Miss Fannie Chernin, El Paso.

Commissioner of Agriculture — James Gray, Houston.

All the delegates who attended were full of enthusiasm and full of hope for the future of the S. L. P. I am convinced that the "hard times" of the S. L. P. are over.

The convention was called to order by Secretary Strach of the State Executive Committee G. F. Carnahan of Houston, was elected chairman and Theo. Newman secretary.

The secretary of the State Executive Committee submitted the Committee's report which was adopted and ordered filed, also the reports of Sections Houston, El Paso and San Antonio.

The state committee's report read as follows:

"Your State Executive Committee has to report that while no extraordinary activity was displayed by the Party organization in the state during the time that has elapsed since the last convention, on acount of not having a speaker in the field, nevertheless there was a Section organized in El Paso by Comrade F. Chernin and Chas. Pierson, and there are good prospects to organize a Section in Galveston.

"A. S. Dowler of Des Moines, Iowa, has again been elected N. E. C. member. Comrade Pierson during his trip through Texas made about 250 new readers for our Party press and sold a fair lot of Party literature.

"In 1908 the convention nominated a state ticket, and we hope you will do so again, wishing the Party will be more active during the campaign.

"In this state as elsewhere, signs of disintegration are manifest in the Socialist party. They always called the S. L. P. men disrupters, but at present there is disruption going on in its own ranks. If the rank and file of the S. P. is made acquainted with the facts and disruption that is going on at present something is going to happen. There will be many that will leave the party in disgust, and if they have the emancipation of the working class at heart, they will join the S. L. P. and help establish the Co-operative Commonwealth.

"Enriched with the experiences of the past, it is plain that we of the S. L. P. must for the present bend every effort towards spreading our principles. Education and agitation must precede organization. Economic developments will continue to drive the workers together, but if human intelligence is not brought into play, such coming together means simple coming together for the A. F. of L.—the dead wall against the propaganda of Socialist principles.

"Every member of the S. L. P. should become active in getting subscriptions for our Party papers. Only through education can we show the workers that the root of the trouble lies in the wage system of the production. Not until we have done this will there be a movement worthy of the name to overthrow the wage system. On with the work! Spread the light!"

Resolutions which were adopted are here given:

On Platform.

We, the Socialist Labor Party of the State of Texas, in convention assembled, reaffirm and endorse the national platform of the S. L. P. as adopted at the national convention of the S. L. P. in July, 1904, and readopted at the national convention of 1908.

Resolution on Industrial Organization

Whereas, The Socialist Labor Party of Texas recognizes the fact that the political organization of the working class alone, is insufficient to carry out the revolutionary program of the Socialist Labor Party, and that in order to give the political organization the backbone and force necessary to enforce its demands, it is necessary for the working class to build up such a force through an economic or industrial organization which will have for its ultimate goal the taking and holding of the industries of this country, to be operated for the welfare and comfort of all; therefore, be it

Resolved, That we recognize the Industrial Workers of the World, with headquarters at Hamtramck, Mich., as such an organization; that we indorse the same and ask the working class to unite under its banner.

Whereas, In spite of all efforts made to obtain justice for our comrades, Preston and Smith, they still remain imprisoned in the penitentiary of Nevada, convicted on the false charge of murder; and

Whereas, These comrades were exercising their right of self defense; and

Whereas, Their conviction was brought about through false evidence and willful miscarriage of justice; therefore be it

Resolved, That the Texas State organization of the Socialist Labor Party, in convention assembled, again demands of the authorities of Nevada that these men be given a fair and speedy trial, and that we call upon the working class of Nevada and elsewhere to use every method in its power to bring about such a trial and the final liberation of our comrades.

As seat of the State Executive Committee, San Antonio was again selected. R. Strach was re-elected State Secretary of the Texas S. L. P.

Theo. Newman.

FEARS LABOR SOLIDARITY.

Labor Leader Against Men's Own Strength.

Montreal, Canada, August 14.—It is both pathetic and despairing to hear any influential pure and simple labor leader utter himself on policies calculated to advance the interests of his rank and file. It is pathetic because one can see that the stupid policies which such a leader supports only mean stumbles, defeats and heartbreakings to the working class; it is despairing because of the long road which the light of reason must travel before it is accepted.

A moderate suggestion, smacking just in the least of a step towards industrial unionism, was made by William G. Lee, president of the Brotherhood of Railway Trainmen. Lee proposed a federation of all railway workmen's organizations into one large body. This proposition would at least have insured a closer solidarity in labor's ranks.

Comes Mr. Sam Berry, vice president of the Brotherhood of Conductors, and last Wednesday delivers himself of the following:

"While a federation of all the organizations engaged in the operation of trains might be a good thing for the men there is a grave danger that such an organization might give the men so much power that their own destruction would be worked."

POLITICS IN PATERSON

OR BUNCOING THE WORKERS WITH PRETENSIONS.

Republican Insurgents March on Helvetia Hall and Pass Out Workmen's Compensation Dope — Democratic Congressman Ready with Promises.

Paterson, N. J., August 18.—The present political situation in Paterson, as it affects the workers, is one which has, in many respects, been duplicated in other sections of the country in the past and will be duplicated many more times in the future.

In the first place, there is in New Jersey a "progressive" faction of the Republican party, followers of La Follette, led by State ex-Senator Everett Colby, whence their name—Colbyites. The fight against the Regulars is, of course, only at the primaries, where the Insurgents seek to nominate their men over the Regulars. In their efforts to do this in the past they have not been very successful, and even this year, with Insurgentism sweeping several states, they are not willing to run any risks by pinning their faith to the radicalism of the voters—for New Jersey is a "conservative" state. What to do?

Be it known that lawyer Henry Marelli is a leader of the Colbyites in Paterson. Some time ago, when the Henry Doherty Silk Company was arbitrating with its employes, Mr. Marelli was chosen by the union as its arbitrator, and the decision was rendered in favor of the union. Significant fact. A few weeks later Mr. Colby, Mr. Marelli and others held a conference with leaders of "organized" labor in Paterson, to get the support of the unions because they (the Colbyites) favored an Employers' Liability Law. Shortly afterward a mass meeting was held in Helvetia Hall to get the workers interested in the matter, a speaker being present from a New York Association, which is working for Workmen's Compensation. At this meeting the difference between Employers' Liability and Workmen's Compensation was set forth. A Workmen's Compensation Act would set a certain recompense for certain injuries, thus doing away with so much "lawing" to get damages. (Conceive, O ye innocents, of a lawyer wishing to do away with litigation). All this conferring and haranguing was characterized by a local paper as "labor leaders off on a new tack."

Since then another conference has been held, in which that Democratic "friend of labor," Congressman Wm. Hughes, also took part. This is the man who, around election time, makes the rounds of the mill districts bowing to the workers. Have the workers been any better off since Hughes has been in Congress? He will probably run again. O, down-trodden wage-slaves, you are again to be delivered as Gompers sought to deliver you to Bryan in 1908.

The Insurgents also stand for a public utilities measure with rate making powers and for the initiative and referendum. Good-by Socialist party on election day if the Insurgents win the primaries.

Wage-earners! Are you willing to remain in the category of merchandise, to sell yourselves in the labor market subject to the law of supply and demand and have a price set upon you even after being divided into pieces by your employers' machinery? If you oppose the capitalist all through the year (by strikes for living wages, better conditions, etc.) how can you consistently unite with him on election day? You can't! Your right path lies with the Socialist Labor Party, that you may make Property subject to Life, secure to every worker the full product of his toil, and to society the ownership and control of the implements of production.

The capitalist is class-conscious; he does not work against his own interests. But what about you? Is it not time that you investigated? The paper in which you read this supports YOU. YOU should support IT. It will make you class-conscious and point out to you the road of your emancipation from wage-slavery.

Un Garde

When you have read this paper, pass it on to a friend.

UNDER AUSTRALIAN SKIES

WHERE CAPITALIST POLITICIANS, MISNAMED LABOR, RULE.

Chinaman Sticks Scalpel Into Bourgeois Hypocrisy—Complexion of Labor Party—Paradise for Exploiters, but Not for Workers.

Burwood, New South Wales, Aus., July 4.—The throbbing question at present among the literate of Australia is the development of Japan and China. Great anxiety is shown as to the possible effect of Eastern development on Australia. An article in the Sydney Telegraph, June 11, shows that China is awaking; its eyes are opening and the bourgeois nations are on the qui vive for the resulting roar.

A Chinese author on "Political Parties in China," writes, "It may be said there are powers who have no territorial ambition in the Far East, and who, while making their fortune, increase the prosperity of China at the same time. This may be true, but have not many governments been often driven to act against their original intentions by sheer force of circumstances? We know that trains are comfortable and convenient, but we prefer going on foot to sitting in carriages built by other people's money, and under other people's control. We know that the present economic distress cannot last, and that our resources must be explored, but we tremble for the day when these company promoters should develop them for us, and we stand hopeless as laborers against them as capitalists—those men whose first duty is to look after, not our interests, but the interests of the shareholders."

The "Heathen Chinese" is awaking and dreads the day when "civilization," in the form of the capitalist class, will own and control the plants of production "in the interests of the shareholders." No "backwardness" in this fellow. He has grasped the economic fact which so many of the "forward pale-faces" have not, namely, "between the employing class and the working class there is nothing in common."

Joseph McCabe, lecturer and translator of Ernest Haeckel's works, has been lecturing throughout Australia. He has written "The Martyrdom of Francisco Ferrer," which has had a great circulation here, being a complete vindication of Ferrer, showing how the Spanish church and state conspired to murder Ferrer. This extract from the Sydney Herald, June 15, shows how the Catholic Church likes McCabe:

"Father Bernard Murphy addressed the congregation on the subject of the Federal Ministerial fatuity, in Andrew Fisher, King O'Malley, Josiah Thomas, and William Maloney, honoring Mr. Joseph McCabe, whom he termed the anti-catholic slanderer and defender of the Anarchist Ferrer. Ferrer he termed 'the author of the Barcelona atrocities,' 'the evangelist of murder, rapine, and concubinage.' Ferrer's doctrinal trinity, he said, was 'no law, no government, no God.' Father Bernard said he was not there to curse the Labor party or the Labor policy, but to protest, in the name of the Roman Catholic people of this State and the Commonwealth, against the political indecency of Federal Ministers using their Ministerial patronage, which really belongs to the people, and using the halls of the National Legislature of the Commonwealth, to honor a man named Joseph McCabe, who was an ex-priest and defamer of the church to which he was once proud to belong, and a man whose distinctions were not such as should warrant Ministerial entertainments. He warned the Ministers and Federal Labor leaders that if they gave such gratuitous affront to sections of the people they would find the next Federal election results much to their disadvantage."

A deputation from the Melbourne "May Day Committee" waited on the head of the "Labor" Government and asked Fisher to abolish wage-slavery. Fisher cordially agreed with the principle of the abolition of wage-slavery, but said it wasn't within the region of practical politics. The simplicity of that committee is a caution. It is now up to some branch of S. D. P. in Milwaukee to ask Mayor Seidel to abolish wage slavery in Milwaukee.

The New South Wales Parliament re-assembled last week. The Labor Party introduced its usual motion of "no confidence" in the Wade Government, and attacked the Government's attitude during the recent coal strike. Premier Wade has something up his sleeve against the Labor members' actions during the late coal strike, which will no doubt create a furore. Peter Bowling, president of the Miners' union, now in Goulburn Jail, was an opponent of the Labor Party, and Premier Wade insinuates that some of the Labor members wanted him put in jail. McGovern, a Labor leader, protested against the insinuation. Wade retorted, "No charge is made against you. If you press this question regarding some other members of the Opposition you may hear more of it."

Labor member Edden gave it as his opinion that when an Arbitration Court award is made unions and employers should deposit a sum of money with the court, to ensure operation of the award, and fines could be taken from that deposit on conviction for violating the award.

Kearsley, newly elected as Labor member, recently said, "My conception of politics has been sadly lowered since I came into the House. Since the beginning of the debate, the outstanding characteristics of the discussion had been bitter wrangling and bad feeling. I have scarcely heard a single attempt to elucidate and demonstrate any great principle that would work for the common good. On comparing the pre-sessional speeches of Premier Wade and Leader McGowan, I see much that is common in both."

Sure enough! They both flim-flam the workers!

The following extract from the Telegraph, June 17, throws a flashlight on the composition of the Labor Party:

"In seconding the Address-in-Reply to the Governor's Speech, in the Legislative Assembly on Tuesday evening, Mr. Davidson several times made reference to the 'Labor Party' when speaking of members of the Opposition side of the House. The leaders of the Opposition finally got annoyed, and asked if Mr. Davidson did it intentionally as an insult. Last night the matter was referred to by the member for Orange. At one time, said Mr. Fitzpatrick, members on that side of the House puffed out their chests like political pouter pigeons, and boasted of the name of Labor Party. But now it was different, and since the party contained so many men who did not work, so many capitalists, so many lawyers, and so many business men, who belonged to it for the political capital they could make out of it, it was not to be wondered at that Mr. McGowan objected to the name of Labor, and preferred the party to be called the Opposition."

The state elections are due in October. Owing to the Federal victory of the Labor Party, there is a fearful scramble for selection as candidates in the party. "Endorsed" and "unendorsed" candidates are standing against each other in the districts. And such a motley crew! Labor? Bah!

Australia is a paradise, all right, all right. It's a paradise for the Mount Morgan Gold Mining Co., Queensland, as the balance sheet for the year ending May 31 shows a profit on the year's workings of $1,746,813. And here is some more "paradise" as presented by the Sunday Times, Sydney, June 12:

"Increased cost of living, 1900 to 1910: house rent, 10 per cent. increase; shoes, 33 per cent. increase; clothing, 33 per cent. increase."

The Sydney Herald, June 30, furnishes further proof of paradise. It publishes a letter from a middle-aged man, which reads: "Sir! Being one of those who have turned fifty years of age, I would like to ask you what is to become of us? I begin to think life is barely worth living, being one of those unfortunates who are out of work through no fault of their own. I am a married man, thirty-five years in the colony, and a painter by trade, and am able to do a day's work alongside any man as yet, but owing to being gray I am too old. Younger men are preferred. I am quite willing to do any kind of work, either in a store or warehouse, if I can get it, but when applying for it I get the same answer.

"I might state that my earnings this year, from last Christmas up to the present time (still out of work), have been only $28, and if you ask me how we manage to live and pay rent, I am afraid I should be unable to explain. Perhaps some one better able might have something to say about it. I should like to see something dene for us after we have turned fifty years.

"I am, etc.,
"A Worker."

Paradise, indeed! but not for the working class. Despite the Labor Government, starvation stalks abroad.

R. Mackenzie.

Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.

ECONOMICS

A POINTED AND POPULAR DISCOURSE ON THE LAW OF VALUE.

What is "economics"?

Political economy is the science of national housekeeping. Economics in all its phases is the science which examines into the production and distribution of wealth. Its business is to formulate the laws underlying production and distribution, commonly called, respectively, manufactures and trade.

In defining economics I used the word wealth? Here we begin to use economic science. Wealth is an ambundance or collection of commodities. And what is commodity? Here is a word bandied from mouth to mouth to-day, yet few can explain what it means. Is a star a commodity? No. Is a lump of coal a commodity? No. Then what is a commodity?

A thing becomes a commodity by combining these conditions:

First—That it supplies a human want, real or fancied; it has a use value. It is something useful as a necessity or a luxury.

Second—That it required human labor power to produce it, which gives it exchange value.

Third—That it circulates through the market exchanging with other commodities.

Now, commodities possess exchange value and exchange in the market with each other according to the amount of social or combined labor power that was put into them. Thus two pairs of shoes are worth twice as much as one pair, because they had expended upon them just twice as much combined or collective labor power as one pair contains. Price is merely exchange value set or expressed in terms of money or precious metals. Thus, if we say that one pair of shoes is worth $3.00, it simply shows that this pair of shoes embodies the same amount of social or combined human labor power that is contained in $3.00 in gold, or vice versa.

Again, if a hat, umbrella, pair of shoes, or chair, are priced at $3.00, it simply means that they all contain an equal amount of social or combined labor power.

This is the celebrated labor theory of value which is really the law of value.

Benjamin Franklin, one of our first American trades unionists, was one of its early discoverers. But the labor theory of value was rounded out and perfected by one of the greatest intellects of all life, and the most powerful mind ever identified with the cause of labor. This was Karl Marx. There is but one other theory and that is the so-called "law of supply and demand." Those who claim that this is the law which determines the value of commodity say that if supply exceeds demand then prices are "low"; if supply is less than demand then prices are "high."

If any of your friends who are such "practical" wiseacres, like Bismarck, tell you about supply and demand, ask them to explain this.

To-day a ton of iron is worth about $15; a ton of iron converted into steel, then rolled into rails, is worth $28; a ton of steel converted into Addis chisels is worth about $2,000; a ton of steel converted into fine hair springs for watches, $76,800.

The ton of hair springs was at first merely a ton of iron worth $15 and increased in value to $76,800, because in converting the iron into hair springs thousands of hours of combined labor power were used up. Therefore, *the exchange value of any commodity is determined by the amount of average combined labor power necessary to produce or reproduce it.*

Supply and demand only modify one way or the other the value of a commodity. Sometimes above its exchange value, sometimes below.

And, further, the usefulness or utility of any commodity has little to do with its exchange value. Of course, if you produce an article which no one wants, such as a beautifully-carved broomstick, no matter how much labor is embodied in it, your labor will be useless and your broomstick without value. No one wants a carved broomstick.

On the other hand, some of our plutocrats do want handsomely-carved beds and will pay for them.

Now you can't sleep any better in a magnificent Louis XVI bed than you can in the plain, ordinary "garden variety" bed. One is just as useful as the other for sleeping purposes. But the ornate bed satisfies the want for the beautiful which our plutocrats feel.

And the difference in exchange value of the two beds is explained by the difference in the amount of combined human labor power necessary to produce them.

Now if you have followed this carefully so far you will soon receive some rather startling information. And, further, I must point out that wherever I say, combined or social human labor power, I mean combined human labor power of average skill, applied with the average speed, with tools or machine of average perfection. A furniture manufacturer who employs the slowest, poorest kind of labor power and operates with antique machinery must sell his goods at the price set by the average manufacturer. He does not get as much for his goods simply because the same amount of labor power was expended in them, but must stand the loss by virtue of using labor power and machinery which were under the average.

To continue, we are told daily that prices are higher than ever. That the trusts are boosting prices. That is only partly true, however.

In the first place, no monopoly can arbitrarily raise prices, no matter what the jingo papers say.

The fact is this: Gold is a commodity whose value is determined like all other commodities by the amount of social or combined labor power necessary to produce it. Furthermore, it is the means by which we measure the exchange value or amount of labor power contained in all other commodities.

In the last ten years the improvements in machinery and metallurgy have been remarkable. They have resulted in this fact: to-day it requires much less human labor power to mine and refine gold than it did ten years ago. So compared, bulk for bulk gold, say, one-quarter ounce of gold ($5.00 roughly), contains much less labor power or exchange value to-day than ten years ago. Consequently, it takes a larger amount of gold to exchange with other commodities.

But many other commodities, due to improved methods of manufacture, also contain less labor power embodied in them to-day, hence less exchange value.

So we find that gold and many commodities have fallen in value. It takes less labor power to produce a given quantity of them to-day than it did at any time before. On the other hand, such things as meat and eggs are produced to-day very much as they were years ago. No startling machine has been invented to help the hen lay eggs or the steer to fatten himself. In these commodities, bulk for bulk, there is the same amount of labor power embodied as there was ten or more years ago. So, instead of money and wages remaining stationary and prices being raised by the beef trust, we find that foodstuff, meat and eggs in particular, have remained stationary, while gold and other commodities have declined in value.

The most that monopolies can do is to slowly hold back the fall in value of their commodities. They can not raise them at their own sweet will.

Trusts do not make millionaires by boosting prices, but in an entirely different manner, as I shall show later.

And last, but by no means least, labor power is itself a commodity. When you are laid off you enter the labor market and search for a buyer of your labor power, don't you? Certainly. And the value of the labor power of the worker is determined by the amount of combined labor power it takes to feed, clothe, shelter and train him for his particular vocation.

And the capitalist always pays that value. He can't escape it.

But then, how does the capitalist get rich? By the operation of another law called the law of surplus value. I shall explain that in the next article. We have now examined into economics, particularly political economy, and have considered the law of value.

After I am done with the law of surplus value I am sure you will need no urging or coaxing to prove to you the absolute necessity of working class organization both in the factory and at the ballot box.—Frederick C. Ruppel in "The International Woodcarver."

PARADE OF MUTILATED WORKERS.

Paris, August 14.—One of the most remarkable processions that has ever taken place in Paris will be that of the saw-mill employees who have suffered in their work the loss or mutilation of a finger, hand, or arm. Hardly any follower of this trade has entirely escaped such injury, and this in spite of the fact that the law requires such a disposition of revolving saws while in motion unless they do it deliberately.

The very proposal to exhibit by the thousand these examples of mutilation has caused a move to be made by the Government, which has indicated a disposition to meet the demand of the workers by enforcing the hitherto neglected law.

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BELLAMY'S IDEAS

Some Are Becoming Realizations To-day.

Are the prophecies of "Looking Backward" coming true? One has but to recall Edward Bellamy's book of twenty-five years ago and compare his predictions with conditions to-day to feel almost sure that they are. Of course there are many things which Bellamy declared would come to pass in the year 2000 that have not materialized as yet, but they soon may.

Readers of "Looking Backward" will remember that Bellamy lays down and develops a scheme of life, an organization of State, a new Utopia. Under his scheme labor is carefully divided, being so apportioned that every one works twenty-four years of his life, but no more. The period of service is from the ages of twenty-one to forty-five, thus leaving, in Bellamy's own words, "man's maturity sacred at least."

But it is in the mechanical rather than in the merely economic field that Bellamy's words have seemed to carry the gift of prophecy. Perhaps the most striking instance of the trend of invention along the lines of Bellamy is that work of Dr. Cahill of Holyoke, Mass., which is aimed at the distribution of music to every one on a telephone system. In "Looking Backward" Dr. Leet had but to turn a switch and his music room would be flooded with the most inspiring strains that musical instruments could produce.

After the setting of an indicator as one would set an alarm clock the musicians in the central producing plant would arouse him in the morning with a melody. Dr. Cahill has his system practically in working order.

A public dining hall to save work for women was one of Bellamy's ideas. Stop to consider the number of people who to-day take all their meals in restaurants and you will see that conditions of city life are making real the dream of which the seer wrote.

In Bellamy's scheme there were no small stores to kill or cripple each other with wasteful competition. He had huge department stores. In his scheme they were operated by the Government, of course, but that is neither here nor there. The point is that he, in a day when the country store was the only one which attempted to handle everything, could see the gathering of the retail business of all sorts under one roof.

When he wrote of flying machines Bellamy realized that he was but one of a long line of prophets of the air. He mentioned them in a matter-of-fact way as existed in 2000. They are here to-day.

Paper dishes, which could be thrown away when soiled, took their places among his improvements. In that Bellamy was in dead earnest, as his family will tell you to-day. Often he would go into the kitchen, witness the toil which the preparation and eating of a meal demanded and express the wish that he were enough of a mechanic to perfect the kind of dishes which were his ideal. It is true that paper dishes haven't yet passed the picnic stage, but they can be considered within the realm of the possible in the light of the uses to which paper is being put to-day.—The World.

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U. M .W. CONVENTION.

Feehan of Pennsylvania Attacks National Administration.

Indianapolis, Ind., August 13.—It became evident to-day that a strong fight will be made against the international organizers of the Mine Workers. About seventy-five men have been in the field for some time and it is charged that a great part of them are here at the convention working in the interest of President Lewis.

Francis Feehan, president of the miners of western Pennsylvania, is bitter in his denunciation of the international officers and he draws an excited reply from Lewis whenever he expresses his views at the convention.

Feehan says:

"I believe that the battle ground of the future should be in Pennsylvania and West Virginia. Pennsylvania has been paying about $100,000 annually to the organization, and very little of it comes back to that State. The thousands of dollars should have been spent in Pennsylvania and not in Nova Scotia for organizing. I want to complain here and now against the international board for the expenditure of these vast sums.

"Time and again the conventions of District 5 have complained of the presence of international organizers in fields that are already organized. Thousands of dollars of the funds of the International organization have been ruinously spent by these organizations, who have been maintained in the district to create contentions among the men."

It is reported that the organization is in debt to locals for borrowed money to the amount of $125,000. Five years ago, the organization had a bank balance of nearly $1,000,000.

Since the strike of the Illinois miners was inaugurated in April, the executive board has ordered the payment of benefits to the strikers aggregating $65,000 a week and these on August 8 totalled $674,000. The expenses of the organization over the same time including the payment of organizers aggregated $185,338, leaving the treasury bare on the day the convention assembled and with nothing to depend on except 25 cents per week assessment which each miner at work is expected to pay.

President Lewis has been placed on the defensive by this condition, but says every cent paid out was ordered by the executive board and that the organization has nothing to fear if Illinois miners will obey the board's orders and return to work.

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A.—Theodore Roosevelt.
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A.—Governor Roosevelt.
S.—Who was the Strangest Man?
A.—Elephant-Killer Roosevelt.
Q.—Who was the Meekest Man?
A.—Vice-President Roosevelt.
Q.—Who was the Champion Boxer at Harvard?
A.—Student Roosevelt.
Q.—What President Couldn't Tell a Lie?
A.—President Roosevelt.
Q.—Who Lived Three Days in the Belly of a Whale?
A.—Roosevelt, the Faunal Naturalist.
Q.—Who won the Spanish-American War?
A.—Rough-Rider Roosevelt.
Q.—Who was the Talkiest Man?
A.—Doctor Roosevelt.
Q.—Who wrote the Letters of Junius?
A.—Editor Roosevelt.
Q.—Who killed Cock Robin?
A.—Teddy.
Q.—Who struck Billy Patterson?
A.—The Colonel.
Q.—Who Was, Is, and Always Will Be the Most Modest Man?
A.—T. R.

-Life.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light.

CHARITY

Translated for The People from the French of Paul Lafargue, by F. B. Guarnier.

1—Charity of the Early Christians.

Charity, one of the three theological virtues, which Christianity boasts of having engendered in man's heart, which therefore before Christ came must have been sealed to all sentiment of sympathy for his like, is the worthy forerunner of the three political principles, Liberty, Equality and Fraternity, which the French bourgeoisie prides itself of having revealed to mankind of the eighteenth century.

Christian Charity, which humbly asks the rich man for a small particle of his superfluity, is a virtue which rewards him with great benefits: without disturbing his habits, without encroaching upon his vices, without spoiling his pleasures, without claiming the least physical or intellectual effort, without costing dear, it gives him the moral joy of believing himself a benefactor, procures him the social consideration attached to all generous deeds, and, without bargaining, guarantees him a reserved place in heaven for, says St. Peter, "Charity covers a multitude of sins." It renders still other important services, which its preachers take care not to mention: Charity is the cynical go-between that corrupts the poor man, vilifies his dignity and accustoms him to bear in patience his iniquitous and miserable lot. Only capitalist society, which pushes to the utmost the exploitation of the poor, has been able to raise to a theological and social virtue the placing of money at a rate so fabulously usurious.

Charity, whatever the theologians may say, at first did not have this high degree of perfection. The Apostles and the early Christians had a less precise and, above all, a less bourgeois idea of it: they lacked even much of the necessaries to be able charitably to dispose of any superfluity. One must indeed have an erroneous notion of their life and moreover one must atrociously distort and pervert the text of the Acts and of the Epistles of the Apostles in order to adorn them with this so profitable capitalist virtue. It is true that no text ever has been so shamelessly betrayed as that of the New Testament.[1]

The Apostles were in such complete ignorance of this famous theological virtue, that its name does not figure at all in their writings. The words in the New Testament AGAPE and CARITAS, which are translated as "charity," never had that meaning in the Greek and Latin languages, and St. Paul, St. Peter, St. James and St. John never gave them that sense; they used them as synonyms of friendship and fraternal love—PHILADELPHIA, AMOR FRATERNUS. AGAPE means friendship, and what proves that the early Christians gave it only this meaning, is that they used it to designate their common repasts, which were not charity repasts, but agapes of fraternity, and that they called AGAPETES the women who cohabited with priests, as SISTERS BY ELECTION, AGAPE being fraternal love, in opposition to EROS, sexual love. CARITAS used by the Latins for dearness, and in a figurative sense for love, affection, never has acquired any other sense, even with the authors of the decadence, as Ammianus Marcellinus, who wrote in the fourth century after Christ. A word in the Greek language the sense of which approaches the idea of charity is ELEEMON, compassionate, which in ecclesiastical language becomes CHARITABLE. As the word did not exist in the Latin language Tertullian, St. Jerome and St. Alphonse borrowed it from the Greek and spoke of ELEEMOSYNA for alms, charity. The protestant theologians of England who in 1880 revised the English translation of the New Testament rendered AGAPE and CARITAS into LOVE. The mode of life and thought of the Apostles and of the early Christians does not permit of other interpretation.

The early Christians of Jerusalem, Corinth, Ephesus, Antiochia, etc., grouped themselves in small communities, dwelling in the same house and at times in the same room: the ACTS and the EPISTLES of the Apostles abound with precious details on their mode of recruiting, of living, and on the passions which agitated them.

"They then that received his word were baptized, and . . . added unto them. . . . And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And all that believed were together, and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need. . . . And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." (Acts, II, 41-45 and IV, 32-34).

Admission to the distribution of bread and food was one of the powerful means of propaganda of the Apostles: The Acts relate that in one single day about three thousand poor devils were converted to the distribution of food and of doctrine: they accepted without difficulty the food as well as the doctrine of which they understood very little, and which was not even precise and confused for the Apostles, as appears from the argument which St. Paul and St. Peter had about circumcision; the continuance of this Hebrew custom would not have permitted Christianity to don an international garb.

The mass of the people thus suddenly converted did not need to persevere in the doctrine but on condition that they have their stomach full, otherwise they would have thrown it to the dogs as easily as they had embraced it; and therefore the Apostles were obliged to scheme in order to have bread to give to them so as to retain them, and to accomplish this praiseworthy result, all means were equally good, even murder. The Acts with such cynicism relate a double murder committed by St. Peter, that one must think that apparent crimes seemed most natural things to the Apostles; the expeditious way in which the man of God perpetrates the crime and rids himself of the corpses of the two victims, leads one to suppose that that was not his first attempt.

This is the account in the Gospel: Ananias and his wife Sapphira, two good bourgeois, had taken the doctrine so seriously that, in order to conform with the rules of the Community, they sold all their goods, and laid at St. Peter's feet the price of the sale, but retained a part, for what purpose The Acts do not state. The Apostle who, undoubtedly, had watched with eagerness the sale of the goods, noticed that they did not remit to him the full price which it had brought, and caused the husband and wife to be taken before him, the latter after the former, and felled them and caused their corpses to be taken away and buried by some "young men," who always were at his disposition for various purposes, as would show the words which the holy man spoke to Sapphira: "Behold the feet of them that have buried thy husband are at the door, and they shall carry thee out." As one should expect, The Acts lay this double murder on the shoulders of the good God, who has them sufficiently large, and who is not there to exculpate himself. Priests and sorcerers always have made their God play the role of executor of great deeds. This crime caused "great fear upon the whole church, and upon all that heard these things." The politics of the Apostles, as of all sorcerers, was that of imposing themselves on others by fear: in various instances The Acts mention the fear which they wrought in the faithful. The propagators of Christianity in the old world and the new always have followed these politics. The Jesuit Charlevoix, who was not a bad man, in his "History of Paraguay" placidly relates that the cazic Guarany, having refused to yield to the injunctions of the Jesuit preachers, was burnt alive by the fire of heavens, just as Ananias and Sapphira had been murdered by God.

There existed outside of the Communities, which the Greek text of The Acts calls EKKLESIA (assembly), some believers who, more naive than Ananias and Sapphira, lived in the way of the world; they kept their goods, but consented to contribute to the keeping of the SAINTS, as were called among them the members of the communities, probably because their ideas on property differed from those of the gentiles who surrounded them. The Apostles and the Saints, says St. Paul, received "these gifts as a perfume of pleasant fragrance and a sacrifice agreeable to God." They always were in search of rich and generous persons: when they had the chance of meeting one who gave ear to their words, they brought to bear all the thaumaturgical forces that they could conceive in order to get possession of his soul and of his purse. St. Peter was past master in this art: The Acts (Chapters IX and X) relate with pleasure two of his fruitful captures, that of the widow Tabitha and that of the centurion Cornelius. The holy man persuaded the good woman that she had died and that he had resuscitated her, and he had suggestioned the superstitious Italian to the point of making him believe in apparitions of angels who brought him God's felicitations for his liberality. As the Saints of Judea could gather but few donations among their compatriots, they sought them from the believers in other countries, and that is where originated the denial of St. Peter. The Corinthians, says St. Paul, were very generous, their donations were sufficiently abundant to provide for the "wants of the saints," and even to procure them a surplus (II COR. IX 12), but they were the exception, as would appear from the complaints of the same St. Paul on the difficulty of getting in the assessments, and from St. James's declamations against the rich who were close fisted. "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and your silver are rusted: and their rust shall be for a testimony against you, and shall eat your flesh as fire." (James V). One might imagine himself reading diatribes against Jewish financiers by some anti-Semite who would not be worrying about their requests for money.[2]

The believers, although they did not live with the saints, took part in their agapes, which reminded one of the supper at which Christ symbolically had given to the Apostles his flesh to eat and his blood to drink. But the rich, before sitting at the table of the saints, which was too rude for their delicate tastes, had the precaution of making merry and getting drunk (I COR. XI. 21). The saints showed eagerness to be servile to the rich, and gave them the seats of honor, while the poor ate standing or sitting on stools. St. James, a type of the demagogues that moved among the Christians of the first centuries, is indignant at the regard for the "man with a gold ring, and who weareth fine clothing. . . . Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? . . . Do not the rich oppress you, and themselves drag you before the judgment seats?", without doubt to get back money they had loaned. (James, II, 2-6). The apostles and the saints had not invented mendicity, but they well knew how to exercise it.[3]

The rich and the believers, having tired of feeding the saints, did not hesitate to protest against their continuous demands. And although St. Paul affirms that "even so did the Lord ordain that they that proclaim the gospel should live of the gospel" he has too proud a soul to bear those rebukes, and boldly declares: "I have used none of these things, and I write not these things that it may be so done in my case; for it were good for me rather to die than that any man should make my glorying void." (I Cor. IX., 14-15). St Peter was a beggar by nature, and St. Paul, in order to distinguish himself from him, with insistence repeats that he has never cost anything to the believers, and that he has worked to earn his living. "I do not demand your goods, but yourselves," he writes to the Corinthians.

Horses are wont to scuffle and to bite one another when there is no more hay in the manger: the saints quarreled when there was no more money in their coffers. Their tongues were unchained, insults flew and blows rained. The "tongue," says St. James, "is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! . . . It is a fire and a world of iniquity; . . . it defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell." (Jam. III, 5-8). The tongues of the women burnt the best: they enflamed all communities, leaving on the saints smarting and deep burns. The Apostles were now wroth against them: in many instances St. Paul imposed silence upon them, "for it is shameful for a woman to speak in the church" (I. COR. XIV, 35). Questions of profit furnished the dry wood which the tongues kindled; arguments arose in the bosom of the churches to be settled by the "tribunals of infidels" instead of by the saints "who shall judge the world and the angels." (I COR. VI, 1-6). St. Paul even goes so far as to say that quarrels and law-suits will drive the communities to ruin: "If ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. V, 15). Brotherhood was not the virtue of the saints and of the believers of primitive Christianity.

It was difficult to maintain order and to establish decency in the churches of the saints and in the meetings of the believers. The early Christians formed a strange medley of poor devils embittered by their misery, and one jealous of the other, and of starving scamps and scoundrels, converted to the new faith by the advantages which it procured them, and in this heterogeneous aggregation were strewn artisans and people of small means, ashamed of coming in contact with that debauchery, and well-to-do people, proud of their richesses and exacting homages in return for their gifts.[4] The doctrine which united them did not yet preach humility, but on the contrary developed the sentiment of equality, since all, rich and poor, free men and slaves, virtuous and vicious, without distinction, were to resuscitate and to come in possession of an immortal soul and of an "incorruptible body" to enjoy eternal happiness. The hope of equality beyond the grave kindled the jealousies, contempt, hatred and quarrels which rent the societies of the early Christians.

It was, therefore, impossible, in the way in which it was done later, to preach humility and to inculcate submission on these early adepts of Christianity, who were refrained only by the Apostles' personal influence and mystic authority: it was only to women that St. Paul and St. Peter dared to impose silence. They recalled them to marital obedience, the yoke of which they pretended to shake in the churches, where primitive promiscuity was being introduced. The apostles who did not have at their disposal the brutal force to subdue the irascible and riotous saints and believers,[5] were obliged to address themselves to their sentiments and to try to discipline them, and to make them live in peace by preaching them brotherly friendship: "Speak not one against another, brethren," urged the passionate St. James. "He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law. . . . Be patient therefore, brethren, until the coming of the Lord." (JAM. IV, 11 and V, 7). "Be servants one to another," repeated St. Paul, For the whole law is fulfilled in one word: Thou shalt love thy neighbor (PROXIMUM) as thyself." (GAL. V, 13, 14, and ROM. XIII, 9.)[6] "The end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves; for love covereth a multitude of sins." (PET. IV, 7-8).[7] "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (JOHN, IV, 7-8).

The necessity of establishing peace among the saints and believers was so imperative that St. Paul in his epistle to the Corinthians placed friendship above faith and all virtues and all sacrifices. The apostle of the Gentiles, who piqued himself on being literate and boasted of it, began his thirteenth chapter with a hymn to love imitated from a war song of Tyrteus[8]:

"If I speak with the tongues of men and of angels, but have not love—AGAPE—I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."[9] The Apostle explains that he exalts love because it embodies all virtues: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; heareth all things, believeth all things, hopeth all things, endureth all things." In a word love possesses all the qualities of which the saints lacked.[10]

The new religion, like Rome immediately after its foundation, welcomed in its ranks fugitives, outlaws and criminals without inquiring as to whence they came, and without bothering about their nationality, social position and morality; it grouped and organized them against the exterior world which was the enemy. But although the God of the Christians knew neither Jew, nor Greek nor Roman, although he did not distinguish freemen and slaves, rich and poor, virtuous and criminals, he at the same time classed them into two inimical categories: the believers and the unbelievers. Those who accepted the faith received the baptism and symbolically ate of the flesh of Jesus, were "sanctified" and became "members of Christ" even though at the same time they might be wallowing in vice and continued to satisfy it in the churches. The unbelievers, however, were damned even though they might be models of virtue. "The Lord Jesus," says St. Paul, "will reveal himself from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (II THESS. I, 7-9). The love and brotherhood which the Apostles preached and which some translations in modern languages render as CHARITY, could not be practised but among Christians and among believers; the unbelievers were the enemies, and against them eternal hatred was due. The saints rejoiced in the thought of the vengeance beyond the grave which Jesus would exercise on the unbelievers, and this consoled them in their inability to take revenge against them in this world.

The new religion resuscitated old vindictiveness in all its fury and in all its ceremonial. The savage and the barbarian were not appeased until they took revenge with their own hands: when civil authority took away from the individual the right of exercising vengeance, the son of the victim, or, in his default, the nearest relative, in case of murder had to assist at the execution of the guilty, so that the spirit of vindictiveness might be gratified. This even occurred in Athens at the time of Pericles, and St. Paul's Jesus, like the savage, would avenge himself against the unbelievers, and God, his father, would delight in their sufferings, for they would be punished unto eternity "before the face of God and in the glory of his power." But when Christianity began to penetrate into some of the most civilized layers of pagan society, Jesus and God civilized themselves: they lost the habit of avenging themselves with their own hands and relinquished to subordinate agents, to the demons, the care of inflicting chastisements on the unbelievers; but it was not until after some centuries that they have become sufficiently civilized no longer to take pleasure in being the spectators of tortures which the devils must cause those condemned to the infernal depths to suffer.

The Christians of the first centuries had much to do to elevate their customs to the level of pagan morality and to raise their doctrines to the height of Plato's spiritualism and sophistic philosophy.

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[1] The Lord's Prayer, the par excellence Christian prayer (MATTHEW, VI, 9-14) has particularly been denatured by the translators. The early Christians, for whom it was composed, were poor devils, lacking bread, and having much more debts than sins; they therefore had to ask the heavenly Father that he appease their hunger and rid them of their creditors, some of whom, although converted to the new faith "dragged them before the judgment seats" (JAMES, II, 6); thus, in reciting the Lord's Prayer, they implored God to give them their daily bread—PANEM QUOTIDIANUM—and "to abolish their debts"—REMITTE NOBIS DEBITA NOSTRA.

To ask for the remission of one's debts may seem an abominable plea to Jewish and Christian capitalists of our time, but their remission was a frequent occurrence in the ancient world; in Judea it regularly occurred during the Jubilee years, and in the Greek cities every time the democratic party got hold of the power, after a mutiny it suppressed the debts. The excavations made at Ephesus in 1870 brought forth some inscriptions relating that a century before Christ the magistrates of the city, foreseeing a war against Mithridates, had abolished the debts with the exception of those guaranteed by hypothecas.

The promise to abolish the debts was one of the best means of propaganda of early Christianity. In a dialogue—PHILOPATRIS—attributed to Lucianus, but whose author lived in Alexandria from the time of Julian the Apostate, mention is made of Christian preachers who on the highways announced that "Christ will abolish the arrears due to the verificators, will reimburse the creditors and will pay private and public debts." This is a compromise which satisfied both debtors and creditors; the debts shall be abolished, as is asked in the Lord's prayer, but the creditors would be reimbursed, although the early Christians did not bother about this. Soon as the rich began to grow in numbers among the believers, in order not to scare them away by fear of loss of their credits, the text of the Lord's prayer began to suffer tortures. Tertullian wrote a treatise to demonstrate that DEBITA could not be taken in the literal sense of DEBTS, but in the figured sense of SINS, OFFENSES, that is to say, of debts toward God. The fathers of the Church, and the translators, falsifying the text called holy, have adopted the meaning of sins. Nevertheless the Spanish translation of the Lord's prayer says DEUDAS (debts) for DEBITA, and the revised English translation re-established the primitive meaning and says DEBTS instead of sins. Debts have become so sacred that the Eternal Father himself can not abolish them, and it is therefore that the English pastors who revised the translation, no longer thought it advantageous to betray the Greek text. The history of the interpretation of DEBITA

(Continued on page 5.)

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It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on; to-morrow comes the song;
Be strong, be strong.
—M. D. BABOCK.

ALL HONOR TO MERRI DEL VAL.

Cardinal Merri del Val, the Papal Secretary of State and chief official, has, almost since the election of Pius X who immediately appointed him, been coming in for large rounds of abuse. Some say his diplomacy is that of a third rate power; others call him a schemer; still others say he is ignorant;—all these agree in abusing him.

Cardinal Merri del Val is neither an ignoramus, nor a twister. His diplomacy is all-embracing, such as befits the temporal power it serves.

Cardinal Merri del Val is a man of convictions, and his convictions run on no low plane. He is convinced of the wisdom of and the necessity, for the world's welfare, of theocratic rule, and that rule all-embracing, the universal empire, run by a hierarchy of dependents upon a central and infallible head. So holding Cardinal Merri del Val unflinchingly pursues his policy and meets every problem that presents itself with his own standard.

Does a Roosevelt attempt to treat the Vatican upon the same footing that he treats the Methodist settlement in Rome? Some truckling politician, with an eye to temporary appearances, would shut his eyes to the incongruity. As one political system excludes all others within it, so does the creed manifestation of political rule. The Vatican can tolerate Methodism as little as Russian Tsarism could tolerate a republic within its jurisdiction.

Does the republic of France, logically enough from its premises, deny political functions to Papal subalterns in France? As logically does the head of the aspirant Universal Empire with headquarters at the Vatican deny the principle that France is not a province of the said Universal Empire, and he acts accordingly to the extent of his physical power.

And now in Spain. Do the material needs of a majority of the Spanish people clash with the material needs of the Vatican, and does the Spanish Government apply the principle of religious tolerance as the entering wedge to a readjustment of the material interests of her people with the material interests of the Vatican? The Vatican stoutly resists the entering wedge.

Cardinal Merri del Val may pursue a wrong ideal. Socialism holds he does and will resist him. But wrong though the ideal may be, credit is due to the man, who, in these days of subterfuge and double dealing, holds out his ideal clear as a pike. The ideal of the Roman Catholic political machine is made clear by the policy of Cardinal Merri del Val. The Spanish incident is the clearest.

The ideal of the Roman Catholic political machine, as now illustrated in the Spanish troubles, is that, though believers in other creeds need not be hanged, quartered or burned at the stake, as was once the practice, they shall not be allowed to indulge in their views publicly. What the Vatican would now enforce in Spain it would enforce in every country where it may acquire the power. Those who prefer any creed other than the Roman must turn their places of worship into a sort of speak-easy—enter them only by backdoors, or side entrances. Seeing that the goal of the Vatican is the Universal Empire, such conditions would be the conditions of the whole world—with no country to flee to for refuge.

Perhaps this ideal is the ideal one for mankind—all honor to the man who holds out the ideal in all its purity. Perhaps the ideal is the worst for mankind—all honor to the man who does not insinuate it with false pretenses.

THE "HOUR OF TRIAL."

There is no corkscrew like the "Hour of Trial" to uncork the bosom of Hypocrisy.

The language of Thomas Skidmore—"Excessive wealth in the hands of a few is like a pistol held by a highwayman to extort the wealth of the wayfarer: on the same principle that such a weapon should be wrung from the hands of the highwayman, society must disarm the wealthy few who hold her up"—this language, held in the twenties of last century, and then voicing both the condition of the working class and their awakening aspiration, has been condemned as subversive of "Law and Order"; and, when quoted by the Socialist Movement of this generation, has regularly caused the representatives of the above-named "Law and Order" to turn up their eyes heavenward, piously shocked at the blasphemy against His Holiness Vested Rights.

But now comes the Hour of Need, and, uncorking the bosom of a representative of that very "Law and Order" class, causes the following flow of feelings to pour out of the mouth of William R. Wilcox, Chairman of the Public Service Commission, in his onslaught on Frederick R. Whitridge of the Third Avenue Railroad Company:

"When a gang of pickpockets get together of an evening, and map out their night's work, that is business—private business. And it is business when those higher up in the social scale get together to plan how they shall give the public an inadequate return for its money. The Public Service Commission occupies the same position to the second class as the policeman does to the first class."

Big as the bunghole is from which this outpour flows, it is as nothing to the bunghole, from which a vastly more torrential outpour will flow, when the cork is pulled out of it by a still more powerful corkscrew, wielded by a still more pressing Hour of Need.

IMMEDIATE DEMANDS.

The Socialist Labor Partyman is often asked why he inserts no "immediate demands" in his platform, why he confines himself to the revolutionary demands of Socialism. And the question is pressed with arguments to the effect that "half a loaf is better than none"; "'tis easier to catch flies with molasses than with vinegar"; "the wedge is not driven in broadside but thin side first"; and more to the same purpose.

To the extent that such arguments imply the denial by the S. L. P. of the principles they involve the arguments fall wide of the mark: the S. L. P. recognizes the principles. To the extent that such arguments are driven closer home, and imply that the S. L. P., though recognizing the principles, fanatically ignores them, to that extent the arguments are without foundation in truth.

The lesser ever is included in the greater. He who says 100 implies all the hundred units, each of them. There is not a single "immediate demand," worth realizing, that is not embraced in the comprehensive demand for the unconditional surrender of the Capitalist Class. If so, what harm can come from specifying a goodly number of them? The answer to this question turns the tables upon the "immediate demanders." The answer proves them—that is, the honest ones among them—the dogmatists, and frees the S. L. P. of the charge.

No principle is worth a pinch of snuff except in the application.

"Immediate demands," tacked in America, to a revolutionary program, deliver the Movement tied, hands and feet, into the power of the Ruling Class—as illustrated by the Milwaukee Social Democratic party, among the first acts of which was the raising of the interest on city bonds. "Immediate Demands" are in the nature of traitors who inform the enemy by what passes they can flank, fall upon and rout their otherwise well entrenched adversary. "Immediate demands" are sops. A Ruling Class is proof against such spit-balls. For every one sop fired at it, it can answer with a thousand.

Every Movement in the land, that has ever aimed at the overthrow of existing conditions, and that made the blunder of seeking to ingratiate itself by means of the "molasses" and the "thin edge of the wedge" of "immediate demands," has by so much weakened the intellectual fibre of its followers, and thereby ripened recruits for absorption by the bourgeois masters. At times, as at first in Milwaukee, appearances may seem to point the other way. But soon the song begins to carol a different and correct tune. The message which the Milwaukee shot, that we are told has been heard around the world, will carry; the lasting message which, it is to be hoped, will be brought home once for all around the world is that Sops are not the weapons of Revolution, and that "Immediate Demands" are Sops.

THE SLAUGHTER OF THE INNOCENTS.

Much excitement was created some little time ago over an Italian, said to be a degenerate, in or about Utica, N. Y., who made it his pastime to kill children. If the killing of children for sport is a symptom of degeneracy, and if the degeneracy is something peculiar to Utica, then the conclusion must be that Utica is as broad a town as this country, and that the degeneracy has become national. The multiplying incidents of children killed by automobiles—East, West, North and South—brings home the fact.

The driving over children, recklessly maiming, or killing them, and doing the deed with impunity, was one of what may be called the "appanages" of the feudal nobility of France during the Ancient Regime. The deed was so much an attribute of the nobility that history records this grievance as one of the palpitating grievances that "reckoning" was demanded for—and collected when the storm of the great Revolution broke out. Dickens, among novelists, embalms the hideous fact of this "noble" disergard of childlife in one of the opening chapters of his "Tale of Two Cities." Read by the light of that manifestation of exultant and irresponsible power, the shocking recurrence of the modern slaughter of innocents by automobilists may well be considered as a sociologic manifestation.

'Tis not the automobiles of business concerns that figure as the instruments of child-killing. It is the automobiles of pleasure-riders. Moreover, the pleasure-riders are overwhelmingly from the "upper crust." Among them there may be members of the Shoddyocracy, but these apes, or frogs who would inflate themselves to bull's bulk, are not the tone-giving automobilists. These belong to a class that more and more assumes the manners, as it already enjoys many of the privileges, of the "nobility" just before its downfall in France. One of these manners is to have their pleasure rides frequently accompanied by a child's cry of anguish and pain, not infrequently accompanied by the child's death rattle.

A curious thing, this Slaughter of Innocents—there seems to be more in it than superficially appears—it heralded the doom of Herod—it heralded the doom of the Ancient Regime—what does it herald to-day?—surely not the reign of Murder as an established institution—perchance the doom of Capitalism, the modern out-Heroder of the Herodian feudal nobility of France?

SINCERE, FOR ONCE.

The gentlemen who at the late Socialist party national convention argued in favor of and put through the resolution restricting immigration upon the ground that the S. L. P. furnished a deterrent example of what "fanaticism" leads to, were sincere—for once.

He who watches the S. P. kotowing to those "bulwarks of capitalism in America" misnamed Unions, must be very much of an innocent if he takes the S. P. for sincerely in the wrong. As the National Executive Committee of the Socialist Labor Party put it in the address it issued last January: "When moneys are given to a Socialist party and the votes are given to another party, then the gift is a bribe; and it goes without saying that when Socialism is bribed it is not bribed in interest of Socialism." In its attitude of hushing up the iniquities of the A. F. of L. and kindred concerns; in its attitude of acting as a bruiser for the Labor-lieutenants of the capitalist class; in its attitude of promotting the interests of the "Labor Leaders";—in all this the S. P.'s attitude is dictated by the lust for revenue.—No sincerity there.

Again, he who watches the S. P. hobnobbing with tax and other reformers must likewise be too green to burn if he holds the S. P. sincere, however mistaken. There is notoriety to be gotten by identification with "Reform," however freakish—and notoriety is not infrequently followed by cash receipts for articles and speeches.—No sincerity there.

And so on through the whole gamut of S. P. performances, until one reaches the immigration question. Then the aspect changes.

As has been more than once pointed out in these columns anti-immigration is one of the most popularly attractive postures in the land. Pro-immigration almost verges on anti-patriotism. Starting with a fund of Socialist knowledge that is next to nothing, facing such a popular delusion as anti-immigration, which is of a nature to enlist superstitutious hostility, yet justly entertaining supreme respect for S. L. P. principles, the S. P. leader naturally arrives at the conclusion that the S. L. P. principle of liberal immigration is correct, but that, to stand by the principle, is fanaticism, a fanaticism that prevents Socialist growth. Here we have sincerity, however inch-thick the ignorance.

The ignorance prevents the S. P. leader from understanding that the present cue of the militant Socialist is not votes, but the sinking deep of the sunken piers, and the laying solidly of the foundations for that revolutionary structure that no capitalist or reactionary storm can overthrow it. The ignorance blinds the S. P. leader to the fact that he cannot hunt with the anti-immigration hound and yet expect to run with the pro-immigration hare of class-consciousness: he does not realize that his labors accrue mainly to the Radical Reformer, for the voting armies of whom he raises recruits.

For once, on the Issue of Immigration, the S. P. is sincere when it pronounces the S. L. P. fanatic for its posture in favor of liberal immigration. The S. P., on this head, does not realize that, on this head, the strictest theory, is the soundest, and the soundest the sanest and most level-headed. On this one head the S. P. simply does not know better—hence its sincerity, for once.

PURITANISM.

Or, the Holy Horror with Its Roots in Dollar Matters.

A recent issue of "Life" had the below apt comment to make on the professions of Puritanism of some of the "goody good" folk of the land. Said "Life":

> We keep thinking about the Eastern ministers who were so opposed to the prize fight; and of the strength and general quality of the opposition to it, and thence of contemporary Puritanism in America.
>
> Will some competent, thoughtful person please write a magazine article on that subject and print it somewhere where there is room?
>
> Somehow, the prize fight seemed to get hold of the ministers' imagination as a particularly awful thing that must not be allowed, no matter what. Why do they feel so strongly about it?
>
> Prize fights on their ethical side seem to be out of date They are not refined; they are considered by persons who have never seen one to be brutal; their associations are fairly disorderly; the less enlightened part of the world cleaves to them a little; to the more enlightened folks they are distasteful. But the important thing about them is that they are unimportant, merely representing one form of physical exercise. The real fighting nowadays is done with headc, not with hands, and the bodily exercises come in merely as means of maintaining that discipline of the body which supports the more aggressive activities of the mind. Boxing is still a good exercise, and the "manly art" is still manly, but it is far less important than it used to be fifty years ago, when in this country we had no baseball, tennis, football or polo.
>
> The parasite that is killing off certain kinds of sports and traffics is commercialism. It catches them going and coming. One trouble about horse racing was that it had been developed so successfully on its business side that the moralists found it easier to persuade folks that it needed government regulation. The business end of the prize fight was cultivated with so much zeal and advertisement and stimulation of the imagination of the country that it not only agitated the moralists but stirred the anxieties of rival interests. When the threat was made that the fight might lose San Francisco the Fair, the Governor of California decided that, on the whole, the prize fight would cost his State more than it was worth. Considerations like these keep liquor advertisements out of some of the periodicals. Magazine makers seldom object to them per se, but examining the sentiments of their constituents they sometimes conclude that they are not profitable. So the greater peace argument of the day is that war seems to be costing so much more than it is worth.
>
> Any enterprise that depends upon extensive advertisement for its success is necessarily a suitor in the court of public opinion. We can still do pretty nearly as we like, especially in matters of sport, provided we don't try to make money out of it. But to make much money there must be publicity and advertisement, and the moment we advertise we invite comparison of our intentions with the general ethical sentiment of the region in which we propose to operate. We can play bastball in the back lot all Sunday afternoon, but when we fence in the lot and want to stick up bills and charge admission — that's another story, and we will have to discuss it first with all the folks.

THE TARIFF SUNKEN ROCK

Roosevelt's sudden silence on national politics, following speedily upon the visit of Senator Lodge, the political agent of the highly protected American Woollen Company, otherwise known as the Woollen Trust, furnishes a pointer to the fate in store for Republican Insurgentism. Incidentally it furnishes a number of pointers for the correct estimate of facts and the conclusions that flow from them.

Ask any hundred men at random of average information which is the most powerful of any of the capitalist industries in the land, and they will divide between the Standard Oil and the Railroads; few, if any, will mention the protected industries. The reason is obvious. Railroad highhandedness, Standard Oil bandit-boldness are obvious everywhere. Nevertheless, long as are the arms, and sinewy as are the fingers of these concerns, neither do their arms extend the length of the arms, nor are their fingers endowed with the sinewiness of the fingers of the protected industries.

All the capitalist concerns combined constitute, one knows, a communistic community of pelf. Nevertheless, within this communistic community there are lines of sharp division, marking hostile interests. The Railroad belongs to the latter category; so does Standard Oil which, to a great extent is also Railroad. A not unsuccessful raid upon these by their fellow capitalist communists is no rare, it is a common occurrence. They may be termed "isolated interests" within the capitalist communistic community. There is one set of industries, however, the nature of whom appeals to most of the others. This set consists of the protected industries. Protection affects the capitalist psychology in a way that nothing else does. It affects it so completely as to render it all-powerful towards those of its fellow communists upon whom it preys, and shatters their hostile efforts. It actually smashes party lines. The recent death of the Louisiana Senator Samuel Douglas McEnery has caused his leading speeches to be reprinted. Among these speeches is the one he delivered in 1897 upon his return home in New Orleans after the adjournment of the Congress in which he, a Democrat, voted for the Dingley Republican tariff. A passage in that speech is fraught with significance. It runs: "The Democratic Senator from California voted for a high tariff on borax because California is a borax producing State. The Democratic Senator from Kentucky earnestly worked and voted for wood alcohol, and the Democratic Senators from Florida, Georgia, and South Carolina favored the protection of rice and lumber. Why did they aid and assist in making the bill protective and then vote against it? The interests they advocated would have been lost by the defeat of the bill. I voted for the interests of Louisiana. I secured the protection we desired, and I did not intend to lose it by taking any chances of the defeat of the bill. Nor was I willing to ask for Louisiana what I would not grant to other States." In other words, that element within the capitalist communistic community that can profit by "working the protective racket" has it in its power to raise sedition within the camp of its opponent fellow communists, and raise friends to itself in that very camp.

It is no accident that Roosevelt, the most headlong adversary of "predatory wealth," one, moreover, who had emphatically condemned the practices of "protection," dropped that issue like a hot potato the instant he became President, and reserved his leonine roars for the Railroad and Standard Oil mainly.

Insurgentism candidly placed the Aldrich-Cannon Tariff on its Index Expurgatorius, along with the Railroads, Standard Oil, etc. By so doing Insurgentism proved the general honesty of its move—and also its general misconception of its own ailment, Capitalism.

The Tariff is the sunken rock against which any sweeping housecleaning within the capitalist communist community is at any moment in danger of dashing itself in this at one agricultural and industrial land.

The Single Taxer's definition of rent proves that he cannot see "the wood for the trees," that is to say: he cannot see society for individuals. To a person who thinks that production is private, there is perhaps nothing wrong about it; but to the person who knows that production is social, and the individual a mere unit, a cell in an organized social body, and that the unit cannot engage in production of any kind without establishing a multitude of social relations, the Single Taxer's definition is totally and ridiculously inadequate.

ROBERT OWEN

English Socialist Who Greatly Improved Conditions of Working People at New Lanark.

Robert Owen, the founder of English Socialism, was born in 1771 at the village of Newtown, Montgomeryshire, North Wales. His father carried on, in a small way, the business of saddler and ironmonger. At the age of nine Robert left school and was apprenticed to a draper at Stamford. After a short subsequent experience of work in a London shop, he removed to Manchester. Here his success was rapid. When only nineteen years of age he became the manager of a cotton mill, where five hundred people were employed. By his industry, ability and administrative capacity he soon made this establishment one of the most successful of the kind in Great Britain. His firm purchased the New Lanark Mills in Scotland. Owen determined, now as a partner, to develop the principles on which the Manchester house had been so well piloted; that is to say, upon higher, or more disinterested, principles than those of pure commercialism.

Connected with the mills at New Lanark were about two thousand people, five hundred of whom were children, who at a tender age had been sent, as the custom then was, into a perpetual white slavery by the workhouse authorities. Owen found the work people in a state of misery, degradation and immorality. He set himself to improve their houses, to encourage habits of temperance and thrift. To him belongs the high honor of being the founder of infant schools in Great Britain. In order the more completely to execute his plans he bought out his partners, who grumbled at what they considered unnecessary delay, and introduced two others, who were content with a maximum profit of five per cent. One of these was the great law reformer, Jeremy Bentham; the other the Quaker, William Allen.

While still a young man, Owen had repudiated the prevailing creeds, and had formed for himself a new religion, founded on a "rational system of society," of which the basis was as follows: (a) "That man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it, from birth to death; such original organization and external influences continually acting and reacting each upon the other. (b) That the organization of no two human beings is ever precisely similar at birth; nor can are subsequently form any two individuals from infancy to maturity to be precisely similar. (c) That, nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed into a very inferior or a very superior being, according to the qualities of the external circumstances allowed to influence the constitution from birth." These principles were the mainspring of his work at New Lanark. The result was the most magnificent which ever rewarded a lover of his species. New Lanark became the end of the pilgrimage of all good social reformers throughout the world. Health, plenty, and contentment prevailed there. The manners of children educated under Owen's system were charming, graceful and unconstrained. Perfect concord existed between employer and employed, and the commercial operations were a great success.

About 1817, at the termination of the great Napoleonic wars, extreme misery prevailed in every country in Europe, owing to the stagnaton which followed the artificial inflation of trade. Owen now took his first departure in a purely Socialistic direction. In a report communicated to a Committee of the House of Commons on the Poor Laws, he pointed out that the permanent cause of distress was the competition of human labor with machinery, and that the only effectivt remedy was the united action of men and the subordination of machinery. He recommended that communities of about twelve hundred persons should be settled on portions of land from 1,000 to 1,500 acres in extent. These people would live in one large building of quadrangular form with a public kitchen and mess-room. Each family should have its own private apartments, and the entire care of the children until the age of three, after which they should be brought up by the community, the parents having access to them at proper times.

But Owen's social theories, unfortunately, became confounded in the public mind with his opinions in religon, which were regarded as pure infielism, and many of hs plans were thus checked and discredited. He lost most of his capital in 1825 by an experiment at New Harmony, Indiana, the trial failing principally on account of the large number

(Continued on page six.)

UNCLE SAM AND
BROTHER JONATHAN.

BROTHER JONATHAN—To hell with the Unions! There is no use bothering with them! We must devote all our time to building up the political organization of the workingmen. Let's save ourselves the annoyance of these union wrangles!

UNCLE SAM—Not quite so fast! Do you recognize that dual, or competing unions, are a symptom of the declining chances of the union, due, in turn, to capitalist concentration, and all that is thereby implied?

B. J.—I never thought of that before—but I guess that's so.

U. S.—It is, indeed! First, kindred and existing unions begin to quarrel about "jurisdiction," and next the dual or competing, union springs up. Now, just join the last two points together, and what do we find? We find that, so long as unions have a chance, they will exist, and in the measure that the chance declines without being wholly destroyed, the dual or competing union will spring up.— If you admit ten more years of competition, but of simultaneous declining chances for the union to resist capitalist encroachment, can you escape the conclusion that, the two causes co-operating, dual or competing unions will increase in number and that the "jurisdiction" fight will grow in bitterness?

B. J. (reflects with puckered brow)—I can not escape the conclusion. It—it is correct!

U. S.—Of course, it is! We see the fact all around us. "Jurisdiction" fights galore among the old unions, and competing unions springing up everywhere?

B. J.—That's so!

U. S.—Now, Jonathan, keep the strings of your thinking cap fast. The crucial point is coming that will put the strings to the utmost test.

B. J.—I'm ready.

U. S.—Your "political movement" is to be made of workingmen, you say?

B. J.—I do.

U. S.—Do you stick to that?

B. J.—I do.

U. S.—And increasing numbers of these workingmen will be either in unions that are fighting each other on the "jurisdiction" issue, or in competing unions—all of them hurling at each other the epithet of "scabs"?

Thick drops of perspiration gather on B. J.'s forehead.

U. S.—Will they not? Will not increasing numbers of workingmen be in one another's hair from opposing union camps?

B. J.—They will.

U. S.—Now answer up! And straight forward! Do you imagine that working men in one another's hair, acting like wild Indians on the economic field, will behave like cooing doves inside of your workingmen's political organization?

B. J.'s forehead is bathed in perspiration.

U. S.—Do you, in other words, imagine that, with pandemonium reigning on the economic field, outside of your political organizaton, you can have within the organization, that same element comporting themselves as if in church?

B. J. fidgets from one leg to the other, mopping his forehead.

U. S.—Do you, in short, imagine that a workingmen's political organization can escape what you call "the annoyances of union wrangles" if those annoyances affect their economic organization?

B. J. looks as if he were on the point of exploding.

U. S.—No answer?

B. J. (making a supreme effort)—No! It is nonsense!—The thing is unimaginable. No peace can reign within a workingmen's political organization if war reigns without in their economic relations with one another.

U. S.—Now, what becomes of your plan "to let the Union Question go to hell," "not to bother with the unions," and "to save yourself the annoyance of all those union wrangles"?

B. J.—Gone up the flue! Smashed by Jericho! Knocked into a cocked hat, by thunder!

U. S.—I should gently stutter!

When you have read this paper, pass it on to a friend.

CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

DOING THINGS IN SEATTLE.

To the Daily and Weekly People:—Since my return to Seattle some very good results have been accomplished for the S. L. P. and for the Party press. With the assistance of Comrades Keith, Schmittou, and O'Hanrahan we succeeded in securing three subs for Der Arbeiter, five for the Volksfreund and Arbeiter-Zeitung, six for the Daily, and twelve for the Weekly People, making a total of twenty-six subs.

Nine street meetings were held, with a total sale of literature amounting to fourteen hundred Daily Peoples and forty pamphlets. This breaks all records for Seattle, so the comrades inform me, and it is a record that Section Seattle feels well proud of.

Of the two thousand copies of the Daily People special issue that Section Seattle ordered, all but two hundred have been sold and distributed. Those left will be easily disposed of during the coming week. Last Sunday comrades Keith, Miller and I went to West Seattle and distributed 300 copies of the special issue from house to house, and to-day (Sunday) Comrade Wallin and I distributed 200 in the same way at Ballard.

Two new members were added to the Section at its last meeting, with good prospects of obtaining others.

As the S. P. is practically out of commission here in Seattle, the S.L.P. has the field to itself. With all pulling together, we can and will build up a Section worthy a city the size of Seattle.

Chas. Pierson.

Seattle, Wash., July 31.

KEEPS POSTED BY THE PEOPLE.

To the Daily and Weekly People:—I must again ask you to change the address on my paper. The United States Court has closed the mines in which I was employed, and I have had to hunt another master. I found another boss, and I now want The People sent here as I wish to keep tab on things in the Labor Movement.

There were good prospects for party work in Electric and Aldrige, but everybody must now go boss hunting. Some of these men who were laid off saw the S. L. P. light and they promised to subscribe for our paper and investigate the S. L. P. position.

I shall try to do work at this place for the Party press.

Hubert Dohmen.

Chimney Rocks, Mont., August 2.

S. P. METHODIST MIXTURE.

To the Daily and Weekly People:—A few lines describing things as I see them in Los Angeles, which I could not appreciate or comprehend when I was here twelve years ago. This is a middle class city of chasers after ideals, real estate vultures scanning the pike and calling, "Come on, you suckers." New discoveries seem dormant just now, but not so with religion. We have a climate here that acts as an incubator and turns them out by the score. All these elements hate the proletarian who stands for a living wage, and they prefer the Mexican peon who is docile as yet. Amongst all this chaos we should expect the Socialist to stand out as a clean, clear teacher. Not so: evironment comes in here, and I was afraid last Sunday that I might fall a victim to environment while listening to J. Stitt Wilson in his opening campaign speech, his oratorical appeal and his declaration of honesty when he said: "Cut my heart out and see if I am not a Socialist." I began to grow mushy or sentimental, but when he stated that he had been addressing a great camp meeting of spook chasers that day, making votes for Socialism, I revolted, thinking of the treachery of religion and the preachers from time immemorial.

I have many times in San Francisco been asked, "What is the difference in the two Socialist parties?" I tell them they might be compared to the two schools of medicine,—S. L. P. allopathic,—strong disease, strong medicine; S. D. P. homeopathic, strong disease, weak medicine. But here in Los Angeles the homeopathic school has been discarded for a mixture worse than a Chinese compound of chopped lizards and rhinoceros toe nails prescribed by a lot of ministers, lawyers and steady meal ticket guys of the A. F. of L. It is proposed to call this prescription Unity, and it must be taken on faith, just the same as you get religion at a Methodist camp meeting. I have seen men who said they were cured by homeopathy, and also by Chinese medicos, but I have never seen any cured by the Los Angeles prescription, except the Quack himself.

Now, while some of this may seem satire, I have nothing but respect for the rank and file of the Socialist party. The element that diffused the idea in the labor movement wherever the English language is spoken,—John Wesley and his disciples who gave us "Capital and Labor are Brothers,"—bequeathed something that was worse than a curse, and it is our duty to see that Methodism does not capture Socialism. You need not be afraid of the Catholic or the Protestant churches capturing it. They will fight you on to the last ditch. I would rather have the Catholic or the Protestant, who, as I have seen in the north of Ireland, smash each others' heads over religion, than the Methodist who lent them money at an exorbitant interest to pay the fine and doctor bills. No Catholic or Protestant ever said Capital and Labor are brothers before the advent of Wesleyism and its divisions down to the Salvation Army.

A. C. McGinty.

Los Angeles, Calif., August 3.

PHILADELPHIA S. L. P. ACTIVE.

To the Daily and Weekly People:—The usual open air meetings have been held last week with good sales of literature. On Sunday night on City Hall Plaza an unusually large crowd attended and listened to our speakers. Comrade Campbell, who is getting in fine trim again, spoke for an hour and a quarter. When he got to questions fully six hundred people were present. The questions, "How are you going to bring it about?" and the "difference" were handled in a masterly fashion and brought expressions of approval from all over the large crowd.

One man present referred to the Socialist party as the real Socialist movement and in the same breath he mentioned the Socialist Labor Party as the father of the S. P. He will know better next time. Forty or fifty S. P. men in the crowd squirmed and twisted during Campbell's scathing denunciation of their "Partei," but realizing that thug tactics, however successful in Kensington, don't go on the City Hall Plaza, no slugging was attempted.

Higgins took the platform after Campbell and spoke on the difference between reform and revolution. During his remarks the A. F. of L. came in for its share of criticism, as also the reformers of all shades, from S. P. to the Keystone Party. Fennen was chairman. A. Silver of New York gave splendid assistance in the sale of literature. The new leaflet, S. L. P. vs. S. P.," is being widely distributed at our meetings and is bound to help in the clearing of the mists.

The following resolutions were adopted by Section Phila., S. L. P. at a regular meeting on SUNDAY August 7.

Whereas, On July 4, 1910, death removed from our midst Comrade Thos. George, of the South Slavonian Branch, and

Whereas, The death of this young comrade leaves a gap in the ranks of the militant revolutionists,

Resolved, That Section Phila., S. L. P. extends its deepest sympathy to our South Slavonian comrades and to the members of Comrade George's family.

Whereas, The death of Comrade Francis Webber, on July 2nd, has removed from our midst an untiring worker in our war against capitalist oppression, and

Whereas, This death will be the cause of deep sorrow to his family.

Resolved, That Section Phila., S. L. P., expresses its deepest sympathy with them, and be it further

Resolved, That the loss of his services as Penna. State Secretary will be deeply felt. We record his death with much regret.

R. McLure.

Phila., Pa., August 8.

A WORD TO S. L. P. MEN.

To the Daily and Weekly People:—As the Socialist Labor Party has no "red-headed office girl," or "office bulldog," or "swamp lands in the everglades of Florida" to hit up a hysteria for in sub-getting, and as it is often claimed that if De Leon left the S.L.P. or handed in his checks to forever "frolic among the Angels as all good S. L. P. members will do," and as De Leon is going to the International Congress at Copenhagen, let us all jump in and give the "old man" a surprise on his return by doubling our membership and subscription list of The People.

Now, if every member will get one subscriber or one new member, and if those that are working will subscribe one day's wages to the Operating Fund, we can accomplish something that will make De Leon himself and our unkind critics, who think De Leon the whole S. L. P., sit up and take notice. If all the "living corpses," I mean those "hard shell" retired or "tired" revolutionists who get The People but never by word or deed do anything for the movement, would only get a sting of enthusiasm through their rhinoceros hide, they would let a little of their class-conscious knowledge exude beyond their reading corner and the place where they hide The People. If I am wrong let some of those "Asleep in the Deep" show me.

Personally, I would rather run across a beginner with a little push and enthusiasm, although not so "logical and practical," as some of our old fossilized cynics who are practically dead but don't know it. These people remind me of an incident in Salt Lake City years ago. I heard of a restaurant man who was referred to me as a Socialist. I went to see him and to ask how intense the class-struggle was in the Salt Lake district. He said: "Ach! don't let my gostomers hear you say 'Socialism.' As to the class-struggle, it may be in Pittsburg, but it has not got the Salt Lake City yet."

When the S. L. P. delegation return from the International Congress we should have funds to get out large posters and advertise on the "press agent" plan and get large crowds and larger collections. Any kind of a campaign manager should get out thousands for Comrade Olive Johnson to speak to on her return trip through the United States. The largest halls in all the cities should be crowded if properly advertised. Debs only gets his crowds because he has a good "press agent" and advertising manager. Most S. L. P. members are waiting for the "other fellow to do it," and of course it never gets done.

Comrade McGinty keeps things going and holds street meetings every week regardless of the neglect and indifference of other comrades.

Wake up, Comrades! It is a grand old fight for a grand old Cause.

Count that day lost whose low descending sun
Views thy hand
Without some active work's been done.

Student.

Los Angeles, Cal., August 2.

PATERSON S. L. P. AGITATION.

To the Daily and Weekly People:—About one hundred and fifty proletarians were treated to a much-needed feast of reason on Saturday evening, August 6, when Comrade Edmund Seidel of New York spoke for an hour and a half, at the corner of Main and Smith streets, Paterson. Comrade Butterworth opened the meeting, and after a good-sized crowd had gathered gave way to the speaker, who explained the nature of capitalism and showed that the political issues of the old parties were merely "scraps" between different portions of the ruling class. He insisted that the only way for the workers to emancipate themselves was to organize politically and industrially for the overthrow of the capitalist system and the establishment of the Industrial Republic.

One man in the crowd, to whom I attempted to sell a copy of "The Burning Question of Trades Unionism" disagreed with this program, and said that the only way, the modern way, to fight the capitalist was at the ballot box. He did not explain what the workers should do the 364 days between elections or how the pure and simple S. P., to which I presume he belongs, was to win everything at one election.

The greater part of the crowd stayed throughout the meeting, and fourteen pamphlets were sold. The workers of Paterson are in need of sound S. L. P. education, and Section Passaic County is determined to give it to them. That this end may be reached all comrades should bend their greatest energies.

Un Garde.

Paterson, N. J., August 7.

WE CONSENT.

To the Daily and Weekly People:—The enclosed copy of correspondence may have the courtesy of a reply from the Rev. Father Kennedy, a very talented member of the "Society of Jesus," and whose special efforts are just now to convert non-Catholics.

M. D. F.

Atlantic City, N. J., July 31.

(Copy.)

222 Pitney street,
Atlantic City, July 31.

Dear Father Kennedy:—While attending ten o'clock service at the "Church of the Holy Spirit" in this city this morning, I was surprised to find in your short yet beautiful discourse on the basic principles of Christianity versus the money-mad world spirit of opposition to the Christian doctrine of charity,—charity, and poverty, a somewhat confusing condemnation of Socialism and Anarchy in one breath. I know very little about Anarchy except to recognize that we are living under an industrial and political system that many claim is Anarchistic.

However, I have been a Socialist for more than 25 years, and as such I take the liberty of sending to you for your perusal two important publications bearing upon Socialism, and would feel grateful to you if you will through the columns of The People (its editor consenting), an official organ of Socialism, one of the publications referred to that I send to you under separate cover from this letter, inform me why you condemn Socialism. The reason why I ask you for a personal statement is that many Socialists claim that the opposition of many of the clergymen of various denominations to the science of Socialism is based upon material interests hid under the cloak of religion.

Sincerely yours,
Michael D. Fitzgerald.

P. S.—The other publication I send to you, "Woman and the Socialist Movement," is having a world wide circulation.

M. D. F.

THAT MISFIT S. P.

To the Daily and Weekly People:—Last night both the Socialist party and the new Union Labor party, which the "business agents" of the A. F. of L. are promoting, held meetings in the same building. The redoubtable champion flopper, Job Harriman, was billed to dispense the "chin music" for the new Labor party. This fact made the middle class philosophers and lawyers in the S. P. angry, as Harriman thereby placed himself where all the good legal graft of the local strike situation is bound to come to him, and at the same time he forced the other S. P. legal lights on the other side. Harriman defied the Socialist party to expel him for favoring the Union Labor party. He says he would get back again with the trade unions behind him.

The Socialist party just got a dose of the medicine they habitually hand to the S. L. P. One S. P. "diplomat," Newerf, a few weeks ago, contrary to the rules of his own meeting, would not let an S. L. P. man speak, for fear of offending the A. F. of L. Last night the A. F. of L. would not let Newerf speak on the question of endorsing the Union Labor party platform. The only difference in these two actions is that Newerf violated the rules of the S. P. meeting to curry favor with the A. F. of L., while last night the A. F. of L. correctly declared Mr. Newerf out of order.

Harriman stated the U. L. P. platform was, with few exceptions, a copy of the New York State platform of the S. P. Well, it was a wonder,—three-cent carfare, and a lot of similar demands; the only immediate demands missing were pneumatic clubs for policemen, and free ice for the throbbing heads and hearts of the S. P. orators.

Some of the S. P. tried to stampede the audience to the S. P. fizzle downstairs, but failed, as only about twenty went out. Later they came crawling back in S. P. fashion and tried to sell application cards for the S. P. at the door.

Years ago Harriman opposed the principle that the economic and the political movement of the working class had to work together (see De Leon-Harriman debate), and he fought against the word Labor in the S. L. P. Last night Harriman said the name "Labor" was indispensable, and that the Labor and Socialist movement must be one.

The new Labor party will not put up candidates, says Harriman. What it is organized for is a mystery unless it is a little capitalist scheme.

The S. P. here is in favor of anything that will bring votes, from three-cent carfares to spiritualism, Christian Socialism or Asiatic exclusion.

And thus the merry muddlers keep things in a muddle.

Onlooker.

Los Angeles, Calif., August 1.

A VALUABLE DOCUMENT.

To comrades who keep a file of the documents issued by the Party we would announce that a few spare copies of the S. L. P. Report to the International Socialist Congress, Stuttgart, neatly printed and bound, may be had for 25 cents each.

New York Labor News Co.,
28 City Hall Place,
New York.

CHARITY

(Continued from page 3.)

reveals the evolution of primitive Christianity.

[2] Drumont, the renegade Jew, who possesses the cynicism of the Apostles and of the saints of primitive Christianity, relates in his own journal that the ferocious anti-Semite Mores, having begged the Jew Cornelius Herz to loan him twenty thousand francs with which to pay a gambling debt, the latter offered to give it to him, only if Drumont came in person to ask for it. The two comrades hastened to submit to this disdainful condition of the Jew whom they every morning insulted in "La Libre Parole," and they were quite lucky to find him so stupid as to exact only this mark of humiliation.

[3] Christianity is the religion of parasites and beggars; for this reason it is the religion of the bourgeois class, the parasite class par excellence. "Behold," says Jesus, "the birds of the heaven that they sow not, neither do they reap, and your heavenly Father feedeth them. . . . Be not therefore anxious saying, what shall we eat? or wherewithal shall we be clothed?" (MATTHEW, VI, 25-32) The wage workers will provide for all their needs.

[4] Among the saints and believers whose "sanctified bodies" were "members of Christ," "fornicators, adulterers, effeminates, abusers of themselves with men, thieves, coveters, drunkards, revilers and extortioners," in a word, the worst elements of the rabble. And it is necessary to admit this shameful truth since St. Paul proclaims it in his first epistle to the Corinthians (VI, 10-11). Their misconduct transformed the Churches into places of debauchery, as again St. Paul and St. Peter inform us. "It is actually reported," writes the Apostle of the Gentiles to the Corinthians, "that there is fornication among you, and such fornication as is not even among the Gentiles; that one of you hath his father's wife" (I COR. V, 1). The preaching of the Gospel did not improve the habits of the believers of Judea, for, after four centuries of Christian moralization, St. Gregory of Nyssa advises NOT TO GO TO JERUSALEM, because, "far from being cleansed of evil thorns, I find this land which has received the imprint of true life infected by all the imaginable impurities. There reign malice, adultery, larceny, idolatry, poisoning and murder above all . . . , homicide is perpetrated more easily than anywhere on earth." DE NON EUND HIEROSOL. What must we think of Renan and his idyllic fantasies?

The reading of the Acts of the Apostles and of their Epistles explains the horror and disgust which the early Christians inspired in the Pagans. Those dissolute habits could not be continued, and the Apostles did their best to modify them; without great success, however, for they were one of the alluring attractions of Christianity at its beginning. They were transformed but very slowly, and among most sects, as the Cainites of the second century, they persisted in all their impurity. They again flourished at the time of the Protestant Reformation: in England many sects, the Familists of the Mountain, the Grindletonians, the Fifth Monarchy, etc., claimed that their members were saints, and consequently were above all law and all human or divine morals, and as one sins only because he violates civil or religious laws, the saints who did not recognize any did not sin in committing the worst actions.

[5] The Bishops, after the Emperor Constantine gave Christianity legal recognition, only occupied themselves with arming a repressive force, and at the beginning wrested from the Christian Emperors their ecclesiastical jurisdiction over the clergies, later over the lay believers. Stilicon, under the Western Emperor Honorius, abolished this privilege, but Olympias, who succeeded him after having caused his assassination, re-established it in 408 and substituted ecclesiastical action for that of the magistrates. This jurisdiction without appeal placed the bishops above the provincial governor. The eunuch Jovins, who took his place in imperial favor, again suppressed it, and held that violence should be done the heretics and Pagans to convert them to the catholicism advocated by the Council of Nicea. One instance will give an idea of the brutal despotism of the bishops. The monks of a convent, with their superior at the head, had come to ask Nestorius, the Bishop of Constantinople, for explanations on his interpretation of the double nature of Christ; he had them scourged with leaded thongs, and sent them to the magistrate, accusing them of having insulted him. The latter, not having found them guilty, sent them back to the bishop, who again had them scourged.

[6] The original PROXIMUS is translated into "neighbor" to cause it to be believed that St. Paul recommends that this love be extended to all men, while in this passage and in the others he does not ask of the saints and believers but that they have love for those who, as they, share of the faith. Moreover, he only repeats the old Hebraic law "Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am Jehovah, . . ." (Leviticus, XIX 18). It is known that for the Israelites, as for all ancient people, the stranger was the enemy.

[7] This verse, the translation of which is a distortion from the Greek text, gives an idea of the orgies and debauches which were conducted in the churches. Master Peter who, on the pretext that they had lied to the Lord, murdered Ananias and Sapphira because they had retained a part of the selling price of their goods, contented himself with reminding those who, while praying in the churches drank and fornicated, that the end of the world is near.

[8] **The Christians** have pilfered from **Greek literature** and philosophy. St. **Jerome, in order** to answer Rufin who reproached him for his loans to profane authors, exculpates himself by saying that St. Paul, in his epistle to Titus, cites a verse from Epimenides, in his first epistle to the Corinthians, a passage from Menandre, and in his dispute at Athens, an exameter by Aratus.

[9] The Latin translation, which amplifies the Greek text, says: "If I distribute all my goods TO FEED THE POOR." This addition, faithfully reproduced in translations into the modern languages, authorizes the reader to believe that the early Christians had the habit indistinctly to give their goods to all the poor, while St. Paul speaks only of those who distribute their goods to the saints of the communities.

[10] Renan somewhere says that the discussions of socialist congresses and papers in some respects remind one of the quarrels of the Christian sects on the dogmas of the church. While comparisons are possible between the early Christians and the socialists for the ardor and rigor with which they dispute on questions which to the indifferent seem futile, their morality cannot be compared. In the thirty years in which I have lived in the ranks of the international socialist party, I have not learnt that either in Europe or in America it has been necessary to preach decency and friendship to the socialists, as the Apostles preached to the saints and believers, but on the contrary the militants of socialism ordinarily distinguish themselves for their spirit of fraternity and the dignity of their private and public life. Christianity at its beginning and Socialism still have this in common: both are popular movements: thus a militant socialist through his daily struggles is better equipped to understand the passions and habits of the early Christians than a literate through his life in a study room.

(To Be Continued.)

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

L. T. A., SCHENECTADY, N. Y.—The People's article did not report about any "S. P. Mayor in Kansas." It reported about the Mayor of Grand Junction, Colo., whom the S. P. claimed for themselves. The S. P.-ite who read that report and made it out to be about a Mayor in Kansas, must have read it in his sleep.

G. R., JACKSONVILLE, ILL.—The answer to the question asked from Oaks Bluff clearly implied that the questioner did not mean to ask where the appropriation of surplus wealth originated historically, but how the process worked in the given instance of the bricklayer and the shoemaker. Historically, of course, the misappropriation started with the expropriation of the peasantry.

S. S., NEW YORK—The split in the S. L. P. arose from the difference of opinion on Unionism. The S. L. P. held that Unionism was essential to the revolutionary act, and that therefore it behooved a bona fide party of Socialism to expose and never let up upon the acts of the labor leaders whose conduct interfered with the revolutionary development of the Unions. The element that split away held that the Union was a transitory affair, and that to expose the labor leaders would be for the Socialist to "isolate" himself. The issue proved the S. L. P. right. The S. P. is dumped by the Working Class, and it has admitted through A. M. Simons that it has become "a hissing and a byword with the American workingmen."—Next question next week.

H. D. B., NEW YORK—Hands off the Roman Church, in that respect! The Church does not defend, extenuate and prevaricate in defense of the capitalist more egregiously than does the Single Tax Church.—Next question next week.

S. S. S., ST. LOUIS, MO.—The People is constantly explaining the meaning of the Socialist economic terms in editorials that handle current events. In this column such matter can be handled only cursorily. The "value of a commodity" depends upon the amount of socially necessary labor-power for its production. The law of "exchange value" is the law that specifies the fact.—Next question next week.

S. A., SAN FRANCISCO, CALIF.—The passage quoted from "Commercial Crisis" answers the question. At times of crises, normal economic laws are severely perturbed. The principle that depreciated gold is the central cause of increasd prices does not negative the principle of supply and demand. At the same time that prices are pushed up by the oversupply of gold, they may be pushed up increasingly, but only here and there, by a systematic reduction of the supply of other goods. And probably in more than one instance the manufacturer utilizes the "season" to play that trick.

L. B., LOS ANGELES, CALIF.—A good shot requires a good target. Should the Copenhagen Congress offer as good a target as the Amsterdam Congress there will surely be a "Flashlights from the Copenhagen Congress," as there was a "Flashlights from the Amsterdam Congress."

J. C., BROOKLYN, N. Y.—The surplus wealth, extracted from the labor power of the shoemakers employed by the manufacturer [edit'l "How Can Either Grow Wealthier?"], cannot possibly go to make the wholesale dealer wealthier. When he bought the shoes from the manufacturer he paid for that surplus value to the manufacturer. The wholsale dealer's increased wealth can come only from the surplus wealth of his own wage slaves.

"STUDENT," LOS ANGELES, CAL.—Read Marx's "The Poverty of Philosophy." Land values are products of society, and their economic significance depends upon the private ownership of the machinery of production.

S. B., PORTLAND, ORE.—We see no "confusion worse confounded" on page 8, chapter 2 of "Value, Price and Profit." State specifically what it is that looks confused.

M. S., SCHENECTADY, N. Y.—Whatever body becomes "an integral part of the S. L. P." acquires for its members the rights of S. L. P. members.—Next question next week.

E. R., SHAWMUT, CALIF.; H. R., HAMTRAMCK, MICH.; R K., CLEVELAND, O.; A. S., MILWAUKEE, WIS.; J. O., MINNEAPOLIS, MINN.; R. C., SPOKANE, WASH.; H. M., LOS ANGELES, CALIF; E. J. M., DULUTH, MINN.; L. L. C., NEW ORLEANS, LA.; C. C. C., PLEASANTVILLE, N. Y.; K. O. MILWAUKEE, WIS.; E. B., COLUMBUS, O.; W. E. H., WASHINGTON, D. C.—Matter received.

What Means This Strike?
Five Cents
N. Y. Labor News Co.

IN ITALIAN

S. L. P. vs. S. D. P.
Five Cents
28 City Hall Place, N. Y.

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE—Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay, National Secretary, 144 Duchess avenue, London, Ont.

NEW YORK LABOR NEWS CO., the Party's Literary Agency, 28 City Hall Place, N. Y. City.

NOTICE—For technical reasons no Party announcements can go in that are set in this office by Tuesday, 6 p. m.

N. E. C. SUB-COMMITTEE.

The National Executive Committee, Sub-Committee, held a regular meeting Wednesday, August 10, 1910, 7.00 p. m., at National Headquarters, 28 City Hall Place, New York City.

F. Machauer presided.

Present were: Signarovitz, Machauer, Schwartz, Mittleberg, Petersen, Lafferty, Schrafft, Rosenberg and Kihn.

Absent without excuse were: Ball, Butterworth, Deutsch, Hall, Lefkowitz and Sweeney.

The minutes of the previous session were adopted as read.

The financial report showed receipts amounting of $226.28 and expenditures amounting to $44.19. The report was received and adopted.

Remittances on Special Fund were received from the following:—J. Reese, Plainfield, N. J.; P. E. De Lee, Troy, N. Y.; J. D. DeSchazer, Durango, Colo.; H. D. McTier, Blackburg, Va.; O. Silverman, J. P. Ruther, J. P. Anderson all of Tacoma, Wash.; and from Section Boston, Mass., S. L. P.

Communications enclosing remittances for International Socialist Congress dues were received from the Texas State Executive Committee, and from the following Sections at: San Antonio, Texas; Milwaukee, Wis.; Holyoke, Mass.; Hoquiam, Wash.; Rochester, N. Y.; New Haven, Conn.; Boston, Mass.; Winona, Minn.; Allegheny Co., Pa.; Hartford, Conn.; Providence, R. I.; El Paso, Colo.; So. Hudson Co. Br. 1, N. J; Alameda Co., Cal.; and Detroit, Mich.

Party dues were remitted by the following State Executive Committees:—Wisconsin, Michigan and Section Mystic, Iowa.

Remittances for National Agitation Fund were made by Sections at: Braddock, Pa.; Providence, R. I.; Boston, Mass.; Winona, Minn.; Vallejo, Cal.; Colorado State Executive Committee and J. A. Bachmann, Seattle, Wash.

The following communications were received on matters pertaining to agitation from the State Executive Committees located at: Texas, Indiana, Massachusetts, Wisconsin, Virginia, Illinois, New Jersey Ohio and Connecticut; and from Sections located at San Antonio, Texas; Bergen Co., N. J.; Canton and Youngstown, Ohio; El Paso, Texas; Providence, R. I.; New Haven, Conn.; Hamtramck, Mich.; and Johnstown, Pa. Also letters en route from Rudolph Katz at Toledo, Columbus, and Cincinnati, Ohio; from A. Gillhaus at Portland, Oregon; and from A. E. Reimer at Pittsfield, Mass. Other communications were received from Connecticut State Executive Committee sending notification of removal of State Committee from Hartford to New Haven. Sections Akron and Youngstown, Ohio, and Philadelphia, Pa., wrote for supplies and the latter also made inquiry concerning Special Fund. The New York State Executive Committee sent its minutes. The Local Committee of the International Socialist Congress at Copenhagen wrote concerning accommodations for delegates. The Lettish Socialist Labor Federation sent revised bill of sale for property of Proletareets which was received and filed.

Adjournment followed.

A. C. Kihn, Secretary.

NEW YORK STATE EX. COMMITTEE.

Regular meeting of the New York State Executive Committee, Socialist Labor Party, was held at the Daily People Building, New York City, on August 5, with William A. Walters in the chair, there also being present Scheurer, Johnson, Donohue, Hiltner, Kuhn and Moonelis. Scheurer later excused.

Minutes of the previous meeting were adopted as read.

Secretary reported having sent membership card to new member-at-large up State and also requesting him to get into touch with Corregan as to joining Section Onondaga county. Received express money order from Corregan at Syracuse for $5, covering various matters, which was attended to and reply sent; also from Corregan regarding notaryship. Sections Westchester and Kings Counties ordered stamps, which were sent.

Secretary reported having sent out Joseph H. Wilton of Richmond County as notary to gather signatures in the various Adirondack counties up State; that he had written Corregan, Schreiber, Hauk, Reinstein, De Lee, Gunn, Viscosi and others in regard to their various counties, but to date of this meeting had received no replies; received completed lists for Suffolk County from Max Poehland, Patchogue.

The Secretary also reported that he had written the candidate for Governor, Frank E. Passonno, to hold himself in readiness to begin a trip about the first week in September and to continue for two months; that he had attended two meetings of the One Thousand Dollar State Campaign Fund Committee, which has been getting in touch with all the Sections and with individual members, collecting funds, getting pledges and enlisting others in the work; that with this meeting the first $100 has been collected, and letters have been sent to all Sections, members and sympathizers urging donations, etc., which were meeting with responses, with few exceptions, from New York city and vicinity only; that the up-State Sections or members were not helping as they should.

The report was adopted as a whole and the actions of Secretary endorsed.

Bill for $5 for printing, and of E. Moonelis for extra postage and mileage book, $2.05, ordered paid.

Meeting adjourned at 9:00 P. M., to meet again Friday, August 19, 1910, at usual time and place.

Edmund Moonelis,
Secretary.

OHIO STATE COMMITTEE, S. L. P.

Meeting of August 8th with Comrade Chas. Frank in the chair. Absent without excuse, Fred Brown.

Minutes approved as read.

Bills ordered paid: Printing of petition lists for State ticket $1.75; postage stamps, 50 cents.

Communications:—From Wm. R. Fox, Cincinnati, accepting nomination for Secretary of State and reporting election of Edward Gardner as organizer of Section. From Andreas Eisele, Cincinnati, with $7.50 for due stamps. From Section Akron, $3 for due stamps. From National Secretary Augustine, pertaining to granting of charter to Sections Youngstown, Canton and Akron. From Oscar Freer, Columbus, declining nomination for Governor and giving reasons From Friedrich Stein, Cincinnati, reporting amalgamation of American and German Branches and election of Edward Gardner as organizer of Section. From Organizer Rudolph Katz, reporting on his work in Sandusky, Toledo, Columbus, Dayton, and Hamilton, stating that he reorganized Columbus and inclosing charter application, and that chances were good to organize Hamilton and Dayton too; also making certain suggestions.

Secretary reported having filled the vacancy on State ticket, caused by the declination of Freer, by putting Comrade J. R. Mailey of Youngstown on the ticket.

Instructions to secretary: To send first quota of due stamps to new Sections; to urge the services of Comrade Wm. R. Fox, Cincinnati, for Party work for the period of one month; to inform Section Akron as to sending of speakers from Cleveland to that town.

Charter application for Section Columbus was indorsed and secretary instructed to forward same for approval to N. E. C. Sub-Committee.

Receipts $10.50; expenditures $2.31.

Richard Koeppel, Secretary.

REIMER'S TOUR IN MASSACHUSETTS.

Pittsfield, August 20-21.
Adams, August 22.
No. Adams, August 23.
Greenfield, August 24.
Gaidner, August 25.
Fitchburg, August 26.
Lowell, August 27.
Lawrence, August 30.
Haverhill, September 3.
Boston, September 4-5.
Marlboro, September 6.
Westboro, September 7.
Worcester, September 8-11.
Springfield, September 12.
Westfield, September 13.
Holyoke, September 14.
Northampton, September 15.
Ware, September 16.
Milford, September 17.
Boston Common, September 18.
Attleboro, September 19.
Taunton, September 20.
Fall River, September 21.
New Bedford, September 22.
Brockton, September 23.
Quincy, September 24.
Boston, September 25.

The Massachusetts State Executive Committee, S. L. P., requests readers of the Party press in places to be visited by Arthur E. Reimer in this agitation tour, who could assist in making the meetings a success, to write to the undersigned.

John Sweeney,
85 Centre street,
Roxbury, Mass

When you have read this paper, pass it on to a friend.

ONCE AGAIN

We Say It Is the Propaganda That Should Engage the Attention of Party Members.

There is no end to the number of opportunities that present themselves to the S. L. P. Propagandist. Every workman is, in fact, an opportunity.

That there are thousands upon thousands of workingmen who have no knowledge of Socialism is really a reflection upon the Socialist propaganda.

The Movement hasn't reached—not as yet.

Remember that all is not done once you have set up a ticket. You must also have voters to support it.

In order to get the workers to vote for Socialism you must convince them that Socialism alone will serve their interests.

The printed page is the means par excellence with which to reach the workers and present the claims of Socialism.

The printing press is the thirteen-inch gun of the Movement.

Viewing the field from this eminence we should say that the subscriptions we are receiving could easily be doubled, did S. L. P. men but take advantage of the opportunities that confront them.

The Roll of Honor, those sending two or more subs during the week, follows:

L. C. Haller, Los Angeles, Cal.	3
J. B. Ferguson, Oakland, Cal.	2
J. Wilkevsky, San Francisco, Cal.	2
F. Knotek, Hartford, Conn.	7
C. Markham, Belleville, Ill.	2
J. Gamp, Dighton, Kans.	2
H. Stone, Detroit, Mich.	5
H. Richter, Hamtramck, Mich.	3
S. Johnson, St. Paul, Minn.	2
J. Scheidler, St. Louis, Mo.	7
J. Colendish, Newark, N. J.	2
J. Johnson, Palisades Park, N. J.	2
L. F. Airutz, Schenectady, N. Y.	4
F. H. Joss, Syracuse, N. Y.	2
F. Brown, Cleveland, O.	4
R. Katz, on tour, Ohio	6
J. A. Leach, Pittsburg, Pa.	2
H. M. Barhydt, Pittsburg, Pa.	2
R. Strach, San Antonio, Texas	4
D. G. O'Hanrahan, Seattle, Wash.	6
C. Oberheu, Milwaukee, Wis.	3
J. Adelman, Fairbanks, Alaska	2

OPERATING FUND.

The receipts to this fund continue to be light at a very inopportune season. Were it that subscriptions were coming in in volume it wouldn't be so bad. But subscriptions are slow and this fund light; it keeps us scratching hard. Comrades, you must do one or the other, push the subscriptions, or send contributions. Following are the receipts for the week:

E. E. Rouner, Shawmut, Cal.	2.00
James Hunt, Ladner, B. C.	3.00
C. Markham, Belleville, Ill.	.50
W. Gilpin, Hoboken, N. J.	1.00
Marxian Club, Ogden, Utah	3.00
Howard Hall, " "	.50
J. E. Guernsey, " "	.50
Total	10.50
Previously acknowledged	6,625.33
Grand total	$6,635.83

KATZ'S TOUR IN INDIANA.

National Organizer Rudolph Katz will finish his Ohio tour at Cincinnati, Aug. 12. From Ohio, Katz goes to Indiana, starting his work in that state at Evansville, Aug. 13. The following will be his schedule while in Indiana:

Evansville—August 13 to 16.
Terre Haute—August 17 to 20.
Indianapolis—August 21 to 24.
Anderson—August 25 to 27.
Muncie—August 28 to 30.
Marion—Aug. 31 to Sept. 2.
Logansport—September 3 to 5.
Fort Wayne—September 6 to 10.

ATTENTION, WORKINGMEN OF DETROIT!

A meeting will be held by the Industrial Workers of the World, in Hinz's Hall, 75 Gratiot avenue, August 23, 8 p. m., for the purpose of organizing a Metal and Machinery Workers' Local of the I. W. W., and to explain industrial unionism to, and organize, any others who may wish to join.

Come and bring your friends.

Remember the date and place.

A. Ahlers,
H. Stone,
F. N. Hitchcock,
Committee.

OHIO CALL TO ACTION

To the Sections, Members-at-Large, Friends and Sympathizers of the Socialist Labor Party of Ohio.

Comrades:

The S. L. P. of Ohio has nominated candidates for the offices of Governor, Lieutenant Governor and Secretary of State. In order to secure for these candidates a place on the official ballot we must gather, in the state, the signatures of at least 12,000 qualified voters.

At the last state elections two years ago the S. L. P. had no ticket in the field. At that time it seemed impossible for a small organization to secure the necessary number of signatures. But since then the situation has greatly changed, and this in favor of our movement. High prices and the general progress of capitalist concentration have enormously increased the general feeling of discontent in the masses. Besides, the party organization is in much better shape than two years ago. We have more Sections, a much larger membership and—above all—a strongly revived activity of the rank and file, in no small degree due to the successful tour of Organizer Rudolph Katz. In view of all these circumstances we can confidently expect an increase in votes, and, while the Socialist Labor Party is not in the vote—catching business, an increase in votes just at the present stage would prove a strong impetus to our movement in the state and be a mighty factor in further building up the organization. For this reason alone, if for no other, we must go on the ballot.

The petition lists have been sent out. Twelve thousand signatures look like a very big number, but it will be a comparatively easy task to secure them, if every comrade falls to work with a will and with the old S. L. P. fighting spirit. The help of every friend and sympathizer in this work should be enlisted by the Sections. Members-at-large, readers of our party press, and adherents of the S. L. P. in the state, who have not received a list, but want to help gathering signatures, should at once write to the undersigned, who will forward the list, by mail without delay.

We have assigned to each Section and member-at-large only a reasonable number of lists, but these must be FILLED if we are to get a place on the official ballot. Only in that way, will we have the number of signatures required by law.

All lists, "sworn to before a notary public," must be in our hands "not later than September 28th. Sections therefore should call in the lists two or three days earlier in order to prepare them for us.

Here is another matter to which we want to call your attention. As stated above, the tour of Comrade Katz has been very successful. He organized three new Sections and, acording to his latest report, two more are in the process of forming, Dayton and Hamilton. In order to follow up the good work accomplished by Katz it will be necessary for your State Executive Committee to keep up a lively agitation in assisting these new Sections by speakers to be sent on the road from Cleveland and elsewhere, also by making an attempt to organize such new towns where Comrade Katz suceeded in making connections. All this requires funds of course, and to our first call for contributions towards a state agitation fund the response has been very meagre, in fact only two small amounts have been received so far. Section Cleveland certainly will do its share but cannot assume the whole financial burden. Sections and members-at-large should get busy at once to make collections for this fund. Subscription lists for same will be furnished on application by the undersigned. "War is hell," but since we have war (with the capitalist class) we cannot battle without the necessary "ammunition." It is up to you, comrades, to furnish it, and as the money doesn't come to us, we have to go after the money. Go after it! Write for a subscription list to-day. Send all amounts collected for this fund to our financial secretary, James Rugg, 9514 Benham avenue, Cleveland, Ohio.

Fraternally yours,
Richard Koeppel, Secretary Ohio S. E. C., Socialist Labor Party.
2416 East 9th street, Cleveland, O.

SLAVONIAN PICNIC IN 'FRISCO.

Grand Annual Picnic given by South Slavonian Section, S. L. P., of San Francisco, on Sunday, August 28, at Lovchen Garden, Colma, Cal., commencing at 10 a. m. Tickets, 25 cents. Ladies free. Good music. Bowling.

Take Missio Cemetery or San Mateo cars, and get off at Boulevard, Colma.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light!

KEEP IT GOING

New York State Campaign Fund Shows Steady Climb.

Greater New York is doing nobly on contributions to the One Thousand Dollar State Campaign Fund. Our friends here realize fully that in order for the State Executive Committee to be able to do the work with which it is charged funds are necessary. But what about our up-state friends? Why are they not being heard from?

Bear in mind, everybody, that funds are needed for immediate use—for the purpose of getting petition signatures in the various counties of the State. In order to get these signatures qualified notaries must be sent out, and they must be supported while doing the work. In addition there are railroad fares, and hotel expenses, which, on the whole, makes the job of covering the sixty counties of the State no light task.

After the petitions are completed we must put up a campaign for the ticket. We must send out speakers, and where we cannot send speakers we must send literature. Give the S. E. C. the one thousand dollars needed, and the voters of New York State will hear from the S. L. P.

Since last report, a week ago, the following funds have come in for this purpose:

A. Orange,	N. Y.,	donation	2.00
T. Blank,	"	"	.50
I. Newman,	"	"	1.00
J. Duerig,	"	"	.50
J. Krayzler,	"	"	1.00
A. A. Guarnier,	"	"	1.00
S. Bruck,	"	pledge	1.00
J. Graff,	"	"	1.00
F. B. Guarnier,	"	"	5.00
O. Sherrane,	"	donation	5.00
M. Rosenfeld,	"	pledge	1.00
L. Meinecke,	"	"	1.00
Meyer Solomon,	"	"	1.00
Leon Pilout,	"	"	.75
B. Engel,	"	pledge	1.00
Geo. Luck,	Brooklyn,	pledge	1.00
Geo. Scheftel,	"	"	.50
L. Miller,	"	"	.50
O. M. Howard,	"	"	.25
John Hall,	"	donation	1.00
Collected by Bella Greenberg:			
M. Rosenberg,	N. Y.,	donation	2.00
A. G. Gunderson,	"	"	1.00
I. Stammer,	"	"	1.00
J. B. Eagen,	Port Jervis, N. Y.		1.00
Total			31.00
Previously acknowledged			125.25
Grand total			$156.25

All moneys are to be sent to L. C. Fraina, 28 City Hall Place, New York.

SAN FRANCISCO SOCIALIST LABOR PARTY

Free Sunday evening lectures are given regularly by the Socialist Labor Party of San Francisco, at 49 Duboce avenue, between Valencia and Mission streets. Lectures begin 8 p. m.

The following schedule has been arranged:

AUGUST 21—Alexander Ralph. Subject, "The Mysteries of the People."

AUGUST 28—E. B. Mercadier, San Jose. Subject, "Trust Government versus Industrial Democracy."

SEPTEMBER 4—A. Anderson. Subject, "S. L. P. versus S. P."

ROBERT OWEN.

(Continued from page 4.)

of vagrants, adventurers, and faddists who gathered round the great philanthropist like so many birds of prey. Similar experiments at Ralahine, County Clare, Ireland, and at Tytherly, in Hampshire, were tried. The former was an unqualified success; the latter was a failure. In 1832 he established an equitable labor exchange system, in which exchange was affected by means of labor notes, the middleman being superseded. the word "Socialism" first became current in the discussions of the Association of All Classes of All Nations, founded by Owen in 1835. Owen worked indefatigably during the next ten years for the general adoption of his principles. By 1860, as the result of his exertions, the co-operative movement was established. He died in his native town in 1858, at the age of eighty-seven. — Machinists' Monthly Journal.

AGE OF REASON.
By Thomas Paine.
The book that for a hundred years the preachers have been vainly trying to answer.
Cloth, Price 50 Cents.
NEW YORK LABOR NEWS CO.
28 City Hall Place, New York.

SECTION PHILADELPHIA'S PICNIC.

All readers of the Daily and Weekly People, as well as readers of other S. L. P. papers, in Philadelphia, should join with the Socialist Labor Party here in holding its picnic on SUNDAY, August 21, at Emery Farm. As we have been carrying on a highly encouraging and successful agitation it is particularly fitting to come together for a jollification on Sunday.

Directions to reach the place: Take Fox Chase car on Fifth street and get off at Levick street. A committee will be at this point to direct you. At the grounds we shall have a committee of sixty to look after the comforts of all.

Comrades, get your friends and sympathizers to come along. Make this a banner event!

Organizer.

CONNECTICUT S. L. P. PICNIC.

For the benefit of the Campaign Fund there has been arranged a joint picnic of Sections Middletown and Hartford, S L. P., at Crystal Lake Park, Middletown, on Sunday, August 21, 1910.

Directions: From Hartford take Middletown car which leaves City Hall, Central Row side, in the morning at 7:07, and hourly thereafter till 11:07, then half hourly. Stay in car till end of line, Post Office. Take here South Main street car, stay in same till end of line, which is Crystal Lake Park.

All our sympathizers and readers of the Party press are cordially invited.

The Committee.

ATTENTION, ST. LOUIS.

Section St. Louis, S. L. P., will give a Grand Fall Picnic at Woltz Grove on SUNDAY, September 4th, commencing at 10 A. M. Good music by the Hungarian Band. Refreshments will be provided for. Games for young and old. Henry J. Poelling will speak on, "Why the Party-Owned Press Is Indispensable." All friends and sympathizers cordially invited. Admission 10 cents.

Jos. Scheidler, Sec.

PICNIC IN MINNEAPOLIS.

St. Paul and Minneapolis S. L. P. organizations have arranged a pleasure affair for their members and friends to be held at West Riverside Park, on the Minneapolis side of the Mississippi River, below Marshall avenue-Lake street bridge. All day SUNDAY, August 21. Refreshments can be had on the grounds. Games for the children, including races. Music, speaking and singing by Socialists will be heard all day. Free for all.

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WITH
VERA-CASCARA
CHOCOLATE COATED
THE BEST REMEDY FOR
Habitual Constipation
AND
Torpid Liver
100 PILLS 25¢
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By mail, per 1,000 ......$2.00
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IN
GREAT BRITAIN
A Historic Economic Sketch of Affairs in Great Britain Down to the Present Time, Showing the Development of Industries, and of Capitalist and Labor Economic Organizations.
PRICE 5 CENTS.
NEW YORK LABOR NEWS CO.
28 CITY HALL PLACE
NEW YORK.

SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

San Francisco, Cal., 49 Dubose avenue, Headquarters and reading room of Section San Francisco, Cal., Socialist Labor Party, Hungarian Socialist Labor Federation, Lettish Socialist Labor Federation, and Scandinavian Discussion Club at 49 Dubose avenue.

Los Angeles, Cal., Headquarters and public reading room at 317 East Seventh street. Public educational meetings Sunday evenings. People readers are invited to our rooms and meetings.

Headquarters Section Cincinnati, O., S. L. P., at 1808 Elm street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

Headquarters of Section Portland, Oregon, S. L. P., and Scandinavian Labor Federation, 224½ Washington street, Rooms 1 and 2.

Section Cleveland, Ohio, S. L. P., meets first and third Sunday of the month at 3 p. m., at Headquarters, 2416 East 9th street.

Section Allentown, Pa., S. L. P., meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Section Hartford, Conn., meets every second Wednesday in the month at 8 p. m., at Headquarters, 34 Elm street.

Section Providence meets every second and fourth Tuesday of the month at 98 Weybosset street, Room 14, 8 p. m.

New Jersey State Executive Committee, S. L. P. P. Merquelin, Secretary, 121 Myrtle avenue, Plainfield; W. J. Carroll, Financial Secretary, 1076 Bond street, Elizabeth.

Chicago, Illinois—The 14th Ward Branch, Socialist Labor Party meets every first and third Friday, 8 p. m., at Friedman's Hall, Grand and Western avenues. Workingmen and women invited.

Headquarters Section Seattle, Wash., Sullivan Building, 712 First avenue, Room 309. P. O. Box 1854. Propaganda meetings every Sunday, 8 p. m., Columbia Hall, 7th avenue between Pike and Union streets.

Section Tacoma, Wash., S. L. P., Headquarters and free reading room. Room 34, Wallace Building, 12th and A streets.

All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 487 Como avenue, St. Paul, Minn.

Section St. Paul, Minn., S. L. P., holds a regular business meeting the second Thursday evening of each month, at Federation Hall, corner Third and Wabasha streets.

Section Denver meets the second Thursday evening of each month at Hall, 209 Charles Building. Agent of Party organs, Al. Wernet, Hotel Carlton, 15th and Glenarm streets.

Section Minneapolis, Minn., S. L. P. meets the third Saturday of each month at 8 p. m., at Union Temple, Room 3. Address of Literary Agent is Peter Riel, 2516 West 21st street.

Section Boston, Mass., meets every first and third Thursday in the month, at 8 p. m., at 694 Washington street. Discussions at every meeting. All sympathizers invited.

Section Passaic County, N. J., meets every first and third Thursday in the month at Feist's Hall, Prospect and Ellison streets, Paterson. Readers of the Party press are invited.

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